DRAVYA SANGRAHA

जीव :

SOUL

पुद्गल :

MATTER

धर्म :

MEDIUM OF MOTION FOR SOULS & MATTER

अधर्म :

MEDIUM OF REST FOR SOULS & MATTER

आकाश :

SPACE-MEDIUM OF LOCATION OF SOUL ETC.

काल :

TIME


परस्परोपग्रहो जीवानाम्

SACRED BOOK OF JAINS

DRAVYA - SANGRAHA

By

MUNI NEMICHANDRA SIDDHANTIDEVA



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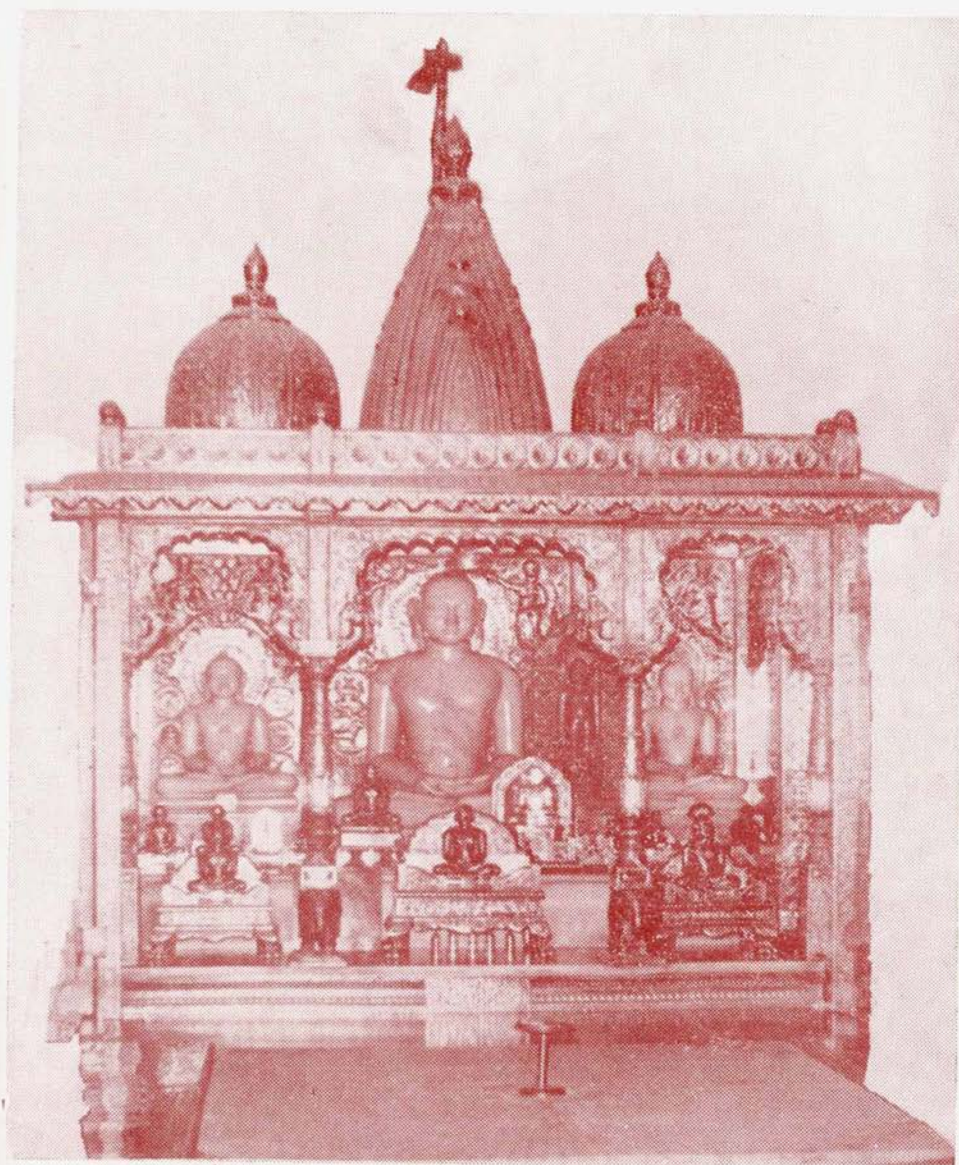
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जिन मंदिर
JIN MANDIR

द्रव्य-संग्रह

DRAVYA - SANGRAHA

जीवमजीवं दव्वं जिणवरवसहेण जेण णिद्दिट्ठं
देविंदविंदवंदं वंदे तं सव्वदा सिरसा ॥१॥

Jivamajivam Davvam jinavaravasahena jena niddittham.

Devinda-vinda vandam vande tam savvada sirasa-(1)

Padapatha-जेण *Jena,* by whom जिणवर वसहेण *Jinavaravasahena,* th greatest of the great Jinas. जीवम-जीवम् *Jivamajivam,* Jiva and Ajiva दव्व *Davvam* the Dravya, णिद्दिट्ठं *Niddittham,* has been described. देविंद-विंदवंदं –

– Devindavindavandam, worshipped by the host of Indras. तं *Tam,* him. सव्वदा *Savvada* always. सिरसा *Sirasa,* with the head. वंदे ***Vande,*** salute.

1. I always salute with my head that eminent one among the great Jinas, who is worshipped by the host of Indras and who has described the Dravyas (substances) Jiva and Ajiva.

COMMENTARY

The title of this work 'Dravya-Samgraha' being interpreted liter ally means "A compendium of Drvyas." According to the Jaina philosophy the component factor of the universe is Dravya (substance), which is subdivided into Jiva (living) and Ajiva (non-living) substances. Everything in this universe is either Jiva or Ajiva or a resultant of these. The auther of Dravya-Sangraha has fully described Dravya with its classes and sub-classes in verses 1-38 of this work. Jiva, the first variety of Dravya, is defined in worse and a detailed explanation of this definition is given in verses 3-14 Ajiva the second variety of Dravya, is next described with its subdivitions in verses 15-27.

The first verse of this work is nothing but the usual Mangala-charan, in which the author salutes Mahavira, the twenty-fourth Tirthankara of the Jainas, He is called here the Eminent One among the great Jinas. The word Jina literally means "the Victor'. One who has freed himself from the bondage of Karma by conquering

Raag (attachment) and Dvesa (Aversion) is called a Jina by the Jainas. In Buddhist scripture the word Jina is often used as a synonym to Buddha. In the lexicon called Amarakosa and in popular Sanskrit literature, the use of the word Jina is to signify Buddha is too common The Buddhists take the word Jina to mean one who has conquered. Mara. But the word Jina is used in a special sense by the Jainas. The Ganadharas or disciples of the Tirthankaras and the Tirthankaras themselves are known as Jinas. Jinendras, Jinesvaras, etc.

Lord Mahavira has been saluted at the beginning of almost all he later works of the Jainas. Here it is said that he is worshipped by the Indras. *Indras are Gods who possess special excellent powers* परमैश्वर्या दिन्द व्यपदेश: *Tattvartha-raja-varttika* by Akalanka Deva. IV 4. 1.) According to Jaina eschatology there are four kinds of Gods dwelling in four different spheres, known respectively as Bhavana, Vyantara, Jyotisa and Vaimanika. The Vaimanika region is again sibdivided into Kalpa and Kalpatita spheres. Indras are a higher order of Gods who dwell in Bhavana, Vyantara and Jyotisa regions and the Kalpa sphere only of the Vaimanika region. There are no Indras in the Kalpatta sphere.

Besides these Indras among Gods there are also others among men and among the lower animals.

There is a difference of opinion between the two principal sects of the Jainas as to the number of Indras. "The Svetembaras assert that there are twelve heavens and sixty-four Indras;" but "the Digambaras maintain that there are sixteen heavens and one hundred Olympian monarchs (Indras)." From a verse found in most of the commentaries on Digambara Jaina works, we learn that "there are

forty Indras among the Gods who dwell in Bhavana (sphere) thirty-two among the Gods (who live in) Vyantara (sphere), twenty-four among the Gods (living in) Kalapa (sphere) two among the Joytisa or planetary Gods; the sun and the moon, one among men and one among the Tiryaks (i.e., all creatures excluding Gods, men and inmates of hell)."

Mahavira is said to have been the propounder of all the Jaina Canonical works. The wrong theory that Mahavira is the founder of Jainism and that Jainism is an off shoot of Buddhism, has long ago been exploded; and when we say that there is a tradition that Mahavira spoke to his disciples what has been embodied in the Canonical works of the Jainas, it must be understood that, though the fundamental truths of Jainism were preached long before

Mahavira, it was after the Nirvana of this last Tirthankara that the teachings of Jainism were reduced to writing which formed the basis of the Jaina Canonical works now extant.

The word "Jiva" is usually translated as "Soul" "Living being," 'Consciousness," etc. and Ajiva as" things without life,"non-living substance," etc., but we shall use the original words throghout the translation. The accurate meanings of these terms will be understood from the verses which follow, and which deal with the distinguishing characteristics, if each of these substanes.

जीवो उवओगमओ अमुत्ति कत्ता सदेहपरिमाणो ।
भोत्ता संसारत्थो सिद्धो सो विस्ससोड्ढगई ।। २ ।।

Jivo uvaogamao amutti katta sadehaparimano.
Bhotta sansarattho siddho so vissasoddagai-- (2)

Padapatha- जीवो *Jivo,* Jiva. उवओगमओ *Uvogamao,* characterised by upayoga. अमुत्ति *Amutti,* formless. कत्ता *Katta,* agent सदेहपरिमाणो *Sadeha-parimano,* equal in extent to its own body. भोत्ता *Bhotta,* enjoyer.

संसारत्थो *Samsarattho,* being in the Samsara. सिद्धो *Sidho, Siddha.* सो So, he. विस्ससोड्ढगई *Vissasoddhagai,* having a natural upward motion.

2. *Jiva* is characterised by upayoga, is formless and an agent, has the same extent as its own body, is the enjoyer (of the fruits of Karma), exists in samsara, is Siddha and has a characteristic upward motion.

COMMENTARY

In this verse the author lays down the distinguishing character istics of *Jiva.* The nine characteristics of *Jiva* mentioned in this verse will be taken up one by one in verses 4--14, and a full explanation of them will be given in the notes to the said verses.

Brahmadeva in his Commentary on *Dravya-Sangraha* has metioned in connection with this verse that each of these characteristics of *Jiva* is mentioned in order to differantiate the Jaina conception of '*Jiva*' from that of sankhya, Nyaya, Mimansa, Charvaka Sadasiva and Bauddha systems of philosophy. His words are as follows :

"जीवसिद्धिः चार्व्वाकं प्रति, ज्ञानदर्शनोपयोगलक्षणं नैयायिकं प्रति, अमूर्त्त-जीवस्थापनं भट्टचार्वाकद्वयं प्रति, कर्म्मकर्तृत्वस्थापनं सांख्यं प्रति, स्वदेह-प्रमिति-स्थापनं नैयायिक-मीमांसक-सांख्य-त्रयं प्रति, कर्म्मभोक्तृत्व-व्याख्यानं बौद्धं प्रति-संसारस्थ-व्याख्यानं सदाशिवं प्रति सिद्धत्व-व्याख्यानं भट्ट-चार्व्वाकद्वयं प्रति ऊर्द्ध्वगति-स्वभावकथनं माण्डलिक-ग्रन्थकारं प्रति इति मतार्थो ज्ञातव्यः

i.e., *Jiva* is established to (refute) Charvaka, its characteristic of having upayoga consisting of Jnana and Darshan is said to (refute) the followers of Nyaya, that of *Jiva* being formless to (refute) Bhatta (i. e., those who follow Kumarila Bhatta, the propounder of one branch of Mimamsa philosophy) and Charvaka, that of the agency of Karma to (refute the) Sankhya (view), that of having the same extent of its body is expressed to refute the three, viz., the Nyaya, Mimamsa and Sankhya views, that of the enjoyment of (the fruits of) Karma is said to refute the Buddhistic view, that of being in the Samsara to refute Sadasiva, that of being Siddha to refute Bhatta and Charvaka, and that of having an upward motion to refute views of all other writers. "

It should be remembered that, as the Hindu and the Buddhist, philosophers omitted opportunity to refute the views of the Jaina philosophy, so also the Jain philosophers on their part tried to refute the views of their opponents. It is a special feature of nearly every system of Indian philosophy to proceed to maintain its own views

after refuting those of other systems. Examples of such refutation by Hindu philosophers may be found in Vedanta Sutra, Chapter I, Padas I and II, and Sankhya Sutra, Chapter V. The refutation of the views of the Hindu systems of philosophy may, on the other hand, be found in numerous Jaina works such as Ratnakaravatarika; Syadavadamanjari, Prameyakamalamartanda, etc., etc.

In this verse also Jiva is recognised as against the Charvaka view, which recognises no proof but pratyaksa which is only derived through the senses. The Nyaya system recognises the difference between a quality and the possessor of a quality (गुणगुणिभेदः) ; but in this verse, by saying that jiva consists of the quality upayoga which is made up of Jnana and Darshana, that theory of Nyaya is upset. Similarly by saying that Jiva is the agent of all actions, the Sankhya theory that Purusha is indifferent (उदासीन), is denied. The other characteristics also deny in this manner the views of Mimansa, Buddhistic and other systems of philosophy. These will be further isplained in notes to verses 4-14. But it should be remembered that the author does not directly proceed to refute the views of the other systems of philosphy, for that would be entirely impossible in a compendium like this. What the commentator, therefore, suggest, is that by laying down this definition of Jiva, the auther has incidentally denied the opposite views of other systems of philosophy.

For a brief accout of the tenets of different systems of philosaphy, we refer the reader to Sarvadarsansangraha of Madhavacharya (Ed. by Cowell) in which the acount of Jaina philosophy, under the "Arhat Darshan," is worthy of notice as being written by a non-Jaina author who, though not very enthusiastic about Jainism, tried his best to be impartial.

The following verse from Panchastikayasamayasara by Kundkundacharya, is exactly similar to this verse of Dravya Samgraha:-

जीवोत्ति हवदि चेदा उवओगविसेसिदो पहू कत्ता ।
भोत्ता य देहमत्तो ण हि मुत्तो कम्मसंजुत्तो ।।

. e., "Jiva is conscious, formless, characterised by upayoga, attached o karma, the lord the agent, the enjoyer (of the fruits of karma), the pervader of bodies (large or small.)"

The only characteristic of Jiva mentioned in Dravya-Samgraha but not found in the above verse, is that of having an upward motion;

but this is mentioned in the next verse of Panchastikayasamayasara:- कम्ममल विप्पमुक्को उड्ढं लोगस्स अंतमधिगंता । i. e., "That which goes upward to the end of Loka, being freed from the impurity of karma."

तिक्काले चदुपाणा इंदिय बलमाउ आणपाणो य ।
ववहारा सो जीवो णिच्चयणयदो दु चेदणा जस्स ॥३॥

Tikkale chandupana indiya balamau anapanao ya,
Vavahara so jivo nichchayanayado du chedana jassa--(3)

Padapatha. ववहारा *Vavhara,* according to Vyavahara Naya. तिक्काले *Tikkale,* is three kinds of time. इंदिय *Indiya,* Indriya (The senses). बलं *Balam,* force. आउ *Au,* Life. आणपाणो *Anapano,* respiration. य *Ya,* also. चदुपाणा *Chadupana,* the four Pranas. दु *Du,* but. णिच्चयणयदो *Nichchanyanayado,* according to Nischaya Naya. जस्स *Jassa,* whose. चेदणा *Chedna,* consciousness. सो *So,* he. जीवो *Jivo,* Jiva.

3. According to Vyavahara Naya, that is called Jiva, which is possessed of four Pranas. viz., Indriya (the senses), Bal (force), Ayu (life) and Ana-prana (respiration) in the three periods of time (viz., the present, the past and the future), and according to Nischaya Naya that which has consciousness is called Jiva.

COMMENTARY.

Vyavahara and Nischaya Naya is thus distinguished in Dravyanuyogatarkana of Bhoja :

"तेनेदं भाष्यसंदिष्टं गृहीतव्यं विनिश्चयम्
तत्त्वार्थं निश्चयो वक्ति व्यवहारो जनोदितम् ॥"

i. e., "Therefore, this is to be understood as described in the **Bhasya** (Visesavasyaka-bhasya, a celebrated Jaina work) that Nischaya narrates the real thing and Vyavahara narrates things in the popular way. "Vyavahara Naya, therefore, is the ordinary or common sense point of view in which we speak every day about the things of this world. But Nischaya Naya is the realistic point of view, which attempts an accurate description of the realities which are over-looked in our everyday parlance For example, we ordinarily say "a jar of honey;" but to be accurate we must say "a jar of clay or some other substance containing honey" The characteristics of Jiva will be examined from both these points of view in the following verses.

Here it is said that ordinarily we say that Jiva (Living Substance) possesses the five senses, Sight, Hearing, Touch, Taste and Smell, the three forces of thought, word and action, life and respira-

tion. Indriya (the five senses), Bala (the three forces of thought, word and action), Ayu (life) and Anaprana (respiration)—these four are called the four Pranas of Jivas in the past, present and the future. The following verse from Panchastikayasamayasara is parallel to this verse of Dravya-Samgraha :—

"पाणेहिं चदुहिं जीवदि जीवस्सदि जो हु जीविदो पुव्वं।
सो जीवो पाणा पुण बलमिंदियमाउ उस्सासो ॥"

i. e., "That is Jiva which lives, will live or has lived formerly by four Pranas. The Pranas are Bala (force), Indriya the (senses), Ayu (Life) and Uchchhasa (respiration)."

Thus, from the ordinary point of view (Vyavahara Naya), we regard Jiva to possess a period of life, during which its characteristics are respiration and the employment of the five senses and the three forces of thought, word and action. But from the realistic point of view, Jiva is distinguished dy its own great quality, v. z., consciousness,

उवओगो दुवियप्पो दंसण णाणं च दंसणं चदुधा।
चक्खु अचक्खू ओही दंसणमध केवलं णेयं ।४॥

Uvaogo duviyappo damsana nanam cha damsanam chadudha,
Chakkhu achakku ohi damsanamadha kevalam neyam—(4)

Padapatha. उवओगो *Uvaogo*, Upayoga दुवियप्पो *Duviyappo*, of two varieties. दंसण *Damsanam* Darsana. च *Cha*, and, णाणं *Nanam*, jnana. दंसणं *Damsanam*, Darshana. चदुधा *Chadudha* of four kinds. णेयम् *Neyam*, is to be known

चक्खु अचक्खु-ओहिदंसणं *Chakkhu-achakkhu ohi-Damsanam*, the Darshana like Chaksu, Achaksu and Avadhi अध *Adha*, then.

केवल *Kevalam* Kevala. दंसणं *Damsanam* Darsana.

4. Upayoga is of two kinds, Darshana and Jnana.

Darshana is of four kinds. *Darshana* is known to be (divided into) Chaksu, Achaksu; Avadhi and Kevala.

COMMENTARY

Verses parallel to these are found in Panchastikayasamayasara, as follows :--

"उवओगो खलु दुविहो णाणेण य दंसणेण संजुत्तो।
जीवस्स सव्वकालं अणण्णभूदं वियाणीहि ॥

दंसणमवि चक्खुजुदं अचक्खुजुदमवि य ओहिणा सहियं ।
अणिधणमणंतविसयं केवलियं चावि पण्णत्तं ॥"

i. e, "Upayoga is of two kinds, being connected with Jnana and Darshana : know that this Upayoga is at all times inseparable from Jiva. Darshana also is said to be with Chaksu, Achaksu, Avadhi and the endless and eternal Kevala.

Upayoga is the resultant of consciousness which, according to Nischaya Naya or realistic point of view is the sole characteristic of *Jiva.* Roughly, Upayoga may be said to be a sort of inclination which arises from consciousness. This inclination is either towards Darshana or towards *Jnana.* The difference between *Darshana* and *Jnana* consists in this, that in the former the details are not perceived, while in the later the details are also known. "Before we know things in a detailed way, there is the stage where we simply see, hear, or other wise become conscious of it in a general way; without going into its ins and outs. We simply know it as belonging to a class, we may know it as a horse, for instance, without going into any further details as to its individual characteristics. This is the first stage of knowledge, it may be called detail-less knowledge or indefinite cognition (*Darshana*). If this stage is not experienced there can be no knowledge of the thing. " Cognition of the details consists in *Jnana* (knowledge).

Darshana is thus understood to be "cognition in an undifferentiated way .... you see a picture, for instance, but you do not go into the details of it; you just know in a general way that it is a picture. "

Jiva, according to *Jaina* philosophy, consists of infinite *Jnana* and *Darshana,* but certain classes of *Karma* tend to obscure these. *Darshana* is of four kinds, Chaksu, Achaksu, Avadhi and Kevala; so there are also four kinds of *Karma* which obscure each of these varieties. When there is a cessation or mitigation (क्षयोपशम) of one or more of these Varieties of *Karma* the corresponding class or classes of *Darshana* is or are evolved. Thus, by the removal of these *Karmas,* which obscure the *Darshana* which is received through the eye, a *Jiva* can see through the eyes. This is Chaksu *Darshana* (*Darshana* through the eye) Again, by the removal of that *Karma* which obscure the *Darshana* through any sense other than the eye, or mind. a *Jiva* can cognise through the four organs of sense-ear nose, tongue or skin, and through the mind. This is called Achaksu *Darshana* (*Darshana* not through the eye). Similarly, when *Karmas* obscuring Avadhi *Darshana* are removed, a *Jiva* can have Avadhi

Darshana (psychic knowledge, limited by space and time and obtained directly by the soul, e. .g., clairvoyance). Lastly, by the removal of the *Karmas* which obscure Kevala *Darshana*, a *Jiva* can have Kevala (or perfect) *Darshana* (in which everything in the three worlds existent in the present, past and the future is at once cognised).

(Besides the four Varieties of *Karmas* obscuring *Darshana* already mentioned, there are also five others mentioned by Umasvami, e. g., Nidra (sleep) , Nidranidra (Deep sleep), Prachala (Trance) Prachala prachala (Drowsiness) and styanagriddhi (Somnambulistic state). These, together with the *Karmas* obscuring Chaksu, Achaksu, Avadhi and *Kevala Darshana* already mentioned, make up nine *Darshanavaraniya Karmas*).

णाणं अट्ठवियप्पं मदिसुदओही अणाणणाणाणि ।
मणपज्जय केवलमवि पच्च-क्खपरो-क्खभेयं च ॥ ५॥

Nanam Atthaviyappam madisudaohi anananani
Manapajjaya Kevalamavi pachchakkha-parokkha-vheyam cha (5).

Padapatha. मदिसुदओही अणाणणाणाणि *Matisuda-ohi anananani*, the *Jnana* and *Ajnana* of Mati , Sruta and Avadhi अवि *Avi* also मणपज्जय *Manapajjaya*, Manah paryaya. केवलं *Kevalam, Kevala* णाणं *Nanam, Jnana.* अट्ठवियप्पं *Atthaviyappam*, of eight varieties. च *Cha*, also. पच्चक्ख परोक्ख भेयं *Pachchakkha-parokkha-vheyam*, has the varieties Pratyaksha and Paroksha.

5. *Jnana* is of eight kinds, *viz., Jnana* and *Ajnana* of Mati, Sruta and Avadhi, Manah-paryaya and Kevala. (It is also divided into Pratyaksha and Paroksha (from another point of view).

COMMENTARY

In the previous Verse, the first stage of cognition, viz., *Darshana* (undifferentiated knowledge) has been described. In this verse the next stage, *Jnana* detailed knowledge), with its varieties, is described.

The eight kinds of *Jnana* are (1) Mati *Jnana*, (2) *Sruta Jnana*, (3) *Avadhi Jnana*, (4) *Manah-paryaya Jnana*, (5) *Kevala Jnana*, (6) *Kumati or Ajnana* of *Mati*, (7) *Kusruta or Ajnana* of *Sruta* and (8) *Vibhangavadhi or Ajnana of Avadhi.*

Kundakundacharya has summed up all of them in the following verse :-

आभिणिबोधिसुदोधिमणकेवलाणि णाणाणि पंचभेयाणि ।
कुमदिसुद विभंगाणि य तिण्णि वि णाणेहिं संजुत्ते ॥

i. e., " Abhinbodhika or Mati, Sruta, Avadhi, Manah-paryaya and Kevala- these are the five varieties of Jnana. Kamati Kusruta and Vibhanga - these three also are connected with Jnana. "

The three last-mentioned are nothing but false knowledge of the first three. It will, therefore, be sufficient to explain the first five varieties only of Jnana. Umasvami has also mentioned them in Sutra 9, Chapter 1 of Tattvarthadhigma Sutra. (e. g., मतिश्रुतावधिमन: पर्ययकेवलानि ज्ञानम्: It should be remembered that these varieties of Jnana constitute the two sorts of Pramanas recognised in Jaina Philosophy "(तत् प्रमाणे)" (तत्वार्थ सूत्र १।१०).

Mati Jnana is knowledge derived through the senses, including the knowledge which arises from the activity of the mind. Sruta Jnana is knowledge derived through symbols or signs (e.g., words which are symbols of ideas, gestures, (etc,). Avadhi Jnana is the psychic knowledge which is directly acquired by the soul without the medium of the activity of the mind or the senses. Knowledge in the hypnotic state may be cited as an example of Avadhi Jnana. Manah-paryaya Jnana is the knowledge of the ideas and thoughts of others. Mind reading is an instance of this kind of knowledge. Kevala Jnana is omniscience or knowledge unlimited as to space, time or object.

In our everyday life we have Mati Jnana and *Sruta* Jnana, but there are instance, though rare, of persons who, under a hypnotic trance, have knowledge of certain things (Avadhi Jnana) and of persons who can read the thoughts of others (Mahah-paryaya Jnana). Though the exact nature of the last two kinds of knowledge have not yet been undetsrood, there is no doubt of the possibility of their existence. The mention, therefore, of these kinds of knowledge by ancient Jaina writers proves at that time there were evidences which led them to believe in these two forms of knowledge. The occult powers attainable by Yogis which are mentioned in Yoga Philosophy of the Hindus also support the view that in ancient India occult sciences were by no means unknown. The last-mentioned knowledge, Kevala-Jnana or omniscience, which correspond to the knowledge of the sages called Sarvajnas or Trikaldarsis in the Puranas of the Hindus, is, according to the Jaina tradition, only possessed by those who have reached the highest point of elevation. The Tirthankaras and Ganadharas are said to possess such a kind of knowledge.

Though it is not possible to understand the real nature of knowledge called Avadhi Jnana, Manah-paryaya Jnana and Kevala, Jnana, we can describe full the remaining two kinds of knowledge viz., Sruta Jnana and Mati Jnana. Sruta Jnana is knowledge derived

from words spoken by a person, from reading books, from seeing gestures of facial expressions and from all other kinds of symbols of signs Mati Jnana requires much detailed consideration; for it gives us an idea of that part of the Jaina psychology which treats of of Perception and Memory.

In Jaina psychology four stages in Mati Jnana are usually recognised. These are called (1) Avagraha, (2) Iha, (3) Avaya and (4) Dharana. In works on Jaina Nyaya philosophy we find that Pramana is of two kinds-Pratyaksha· (independent) and Paroksha (dependent). Pratyaksha is clear knowledge or cognition that this object is of such and such a character, without depending upon any other kind of knowledge. That cognition, which is not clear by itself, i. e. that which depends upon some other kind of knowledge is Paroksha. Pratyaksha or independent knowledge is of two kinds. Sanvyavaharika and Paramarthika. Sanvyavaharika again is of two kinds, viz., indriya-nivandhana (caused through the senses) and Anindriya-nivandhana (nor caused through the senses.) The senses recognised in Jaina philosophy are the eye, the ear, the nose, the tongue and the skin. Mind (Mana) is called No-indriya or Anindriya (Not Indriya).

This *Sanvyavaharika* variety of *Pratyaksha* is what we have in our every day life. The processes of Percep.ion and Memory are dependent upon this variety of *Pratyaksha* only. We shall, therefore, deal with Sanvyavaharika *Pratyaksha* leaving aside *Parmyavthika Pratyaksha* which includes the little understood occult knowledge-*Avadhi*, includes *Manah-paryaya* and *Kevala* mentioned previously.

Sanvyabahara is the act of satisfying o desire to cognize. (समीचीन प्रवृत्ति निवृत्तिरूपो व्यवहार सव्यवहार: *Pramana Mimansa Vritti*). This is the essence *Sanvavharıka Pratyaksha* which, according to Jaina philosophers, is of four kinds, viz., *Avagraha, Iha, Avaya* and *Dharana*. These four are identical with the four stages or *Mati Jnana* already mentioned by us, and we shall now proceeed to explain each of these Four varieties.

The first stage, *Avagraha,* consists in the general knowledge of an object when it is brought into contact with a sense organ. First of all, there is an excitation in the sense organ by the stimulus (viz., the object present in the outside world). Then there is an excitation in the consciousness. Thus, in the first stage a person is barely conscious of the existance of an object.

The second stage, *Iha,* consists in the desire to know the particular of the object e. g., a desire to know whether it is this or that.

Thus, similarities and differences of this object with other objects become the subject of consciousness in this stage.

In the first (*Avagraha*), we have for example simply the knowledge of a man, but in the second stage (*Iha*) we desire to know the particulars of this man, e. g., whether he is a resident of *Karnatak* or *Lata* country, etc.

In the third stage, *Avaya*, there is a definite finding of the particulars which we desired to know in the second stage. The seeond stage is merely an attempt to know the particulars, while the third stage consists of the ascertainment of these particulars.

The fourth stage, *Dharana*, consists of the lasting impression which results after the object; with its particulars, is definitely ascertained. It is this impression (संस्कार) which enables us to remember the object afterwards. Memory therefore, is the result of these four successive stages of *Mati Jnana.*

Now we shall turn to that part of verse 5 of *Dravya Samgraha* which, after laying down the eight varieties of *Jnana,* says that it may also be devided into two classes from another point of view. These two classes are respectively known as ***Pratyaksha*** ,*Proksha.*

We have already given a detailed account of *Pratyaksha,* and it now remains to narrate briefly *Paroksha* knowledge.

Paroksha knowledge is said to be of five kinds: (1) *Smarana,* (2) ***Pratyabhijnana*** , (3) *Tarka,* (4) *Anumana* and (5) *Agama, Smarana* is simple the rememberance of an object. *Pratyabhijnana* is the recognition of an object by noticing similarities and differences. The difference between *Smarana* and *Pratybhijnana* may be understood from the following examples. We see a certain man. We then remember that we had seen him previouly. This is *Smarana.* We go to a forest and see a strange creature.

Then we remember that we have heard or read about such a creature, and we identify it. This is Pratyabhijnana.

This corresponds to Upamana Pramana reconised in the Hindu philosophies. Tarka or Uha consists of the knowledge of an universal concomitance of any two things (e. g. wherever there is smoke; there is fire). This is the same as Vyapti Jnana mentioned in the Nyaya philosophy of the Hindus. Anumana inference and is either Svartha (for one's own self) or Parartha (for others). There is detailed treatment of Anumana in Jaina Nyaya philosophy, similar to that

found in the Nyaya philosophy of the Hindus. Agama is knowledge derived through the words of one who is trustworthy. This also is recognised in different systems of Hindu philosophy, such as Vedanta, Nyaya, Sankhya, Mimamsa, etc.

We finish this brief survey of different kinds of knowledge by saying that, as we have mentioned in verse 4 of Dravya-Samgraha that there are certain Karmas called Darshanavaraniya karmas which obscure the different varieties of Darshana, so there are also Karmas which obscure the different varieties of Jnana. These are known as Jnanavaraniya Karmas. Umasvami in his Tatvarthadhigama Sutra has mentioned that Jnanavaraniya Karmas are of five sorts which obscure Mati, Sruta, Avadhi, Manahparyaya and Kevala knowledge respectively. मतिश्रुतावधिमनःपर्यय केवलानाम् ।

Now, a doubt is stated by the cammentator of Dravya-Samgraha. He says that in Tark-Sastra (Nyaya philosophy) of the Jainas we find that Mati Jnana, with its four varieties, Avagraha, Iha, Avaya and Dharana, is included under Sanvyavaharika Pratyaksha. But Umasvami in his Tatvartha Sutra says plainly-that Mati and Sruta Jnanas are not Pratyakshas, but Parokshas. We have the following aphorisms in Tatvartha Sutra :—

मतिश्रुतावधिमनःपर्ययकेवलानि ज्ञानम् ।
आद्ये परोक्षम् प्रत्यक्षमन्यत् ॥

i. e. "Knowledge is of five kinds : Mati, Sruta, Avadhi, Manahparyaya and Kevala. The first two are called Paroksha and the rest are known as Pratyaksha."

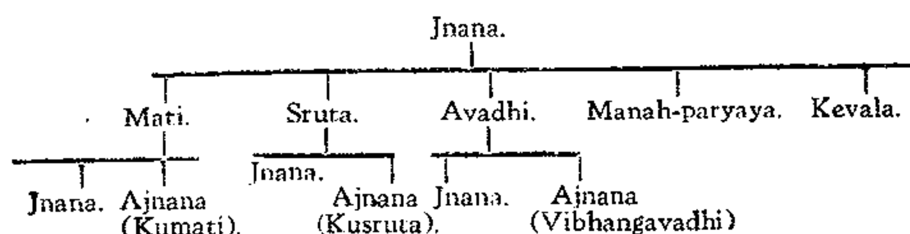
Now, this is apparently in contradiction with the works on Jaina Nyaya philosophy some of which we have already quoted in our notes. How can this apparent contradiction be explained away ?

The commentator says that Umasvami's aphorism is to be regarded as a general ordinace (उत्सग :) while the sayings of the writers on Jaina Nyaya philosophy should be taken as a special rule or exception (अपवाद :)

In special or exceptional cases the general rule should not be followed. In the present instanc also, though the general rule as laid down in Tatvartha Sutra says that Mati and Sruta Jnanas are Paroksha knowledge, there are particular exceptional cases, these should be called Pratyaksha. The commentator further says that we all know that the knowledge of our own happiness and misery is Pratyaksha,

but if we say that, according to Tatvartha Sutra Mati and Sruta are always Paroksha, the knowledge of our happiness or misery should also become Paroksha, which is absurd.

The following table of Jnana can, therefore, be re-arranged from different points of view—



अट्ठचदुणाणदंसण सामण्णं जीवलक्खणं भणियं ।
ववहारा सुद्धणया सुद्धं पुण दंसणं णाणं ॥ ६ ॥

Atthachadunanadamsana samannam jivalakkhanam bhaniyam.

Vavahara suddhanaya suddham puna damsanam nanam (6).

Padapatha—सामण्णं *Samannam*, in a general sense. जीवलक्खणं *Jivalakkhanam*, the characteristic of Jiva. ववहारा *Vavahara*, according to Vyavahara Naya. अट्ठचदुणाणदंसण *Atthachadunanadamsana*, the eight Jnanas and four Darshanas. भणियं *Bhaniyam*, is narrated. पुण *Puna*, again. सुद्धणया *Suddhanaya* according to Suddha Naya. सुद्धं *Suddham*, Suddha (Pure). दंसणं *Damsanam*, Darshan (perception). णाणं *Nanam*,

6. According to Vyavahara Naya, the general characteristics of Jiva are said to be eight kinds of Jnana and four kinds of Darshana. But according to Suddha Naya, (the characteristics of Jiva) are pure Jnana and Darshana.

COMMENTARY.

The commentator Brahmadeva says that Jiva is said in a general sense to have the characteristics of eight kinds of Jnana and four kinds of Darshana. By the word "Samanya" or in a general sense" in the original verse we should understand "when we do not desire to distinguish between Samsari (leading a mundane existence) or Mukta (librated) Jivas or when we do not distinguish between pure and impure Jnana and Darshana." In this verse the author says that really Jiva possesses the characteristics of pure Jnana and Darshana, but from the ordinary or common sense point of view,

we recognise that Jiva has eight kinds of Jnana and four kinds of Darshana. Among the eight kinds of Jnana, varieties of impure or false knowledge are also included, but these can only be said in a general sense to be the characteristics of Jiva, for in Mukta or liberated Jiva, these are not possible. So Jiva in its pure state has only the characteristics of pure Jnana and Darshana.

The commentator says that verses 4-6 of Dravya Samgraha by explaining Upayoga refute the doctrine of Nyaya Philosophy, *viz.*, that a thing and its qualities are permanently distinct. It should be remembered that in Nyaya Philosophy the identity of a quality and the possessor of that quality is never recognised. Here it is said that Jnana and Darshana are not only the qualities of Jiva, but are identical with it. Now the question may arise how can this be possible ? Can we not conceive of qualities as separated from the possessor of the same ? The answer is that Jainism examines everything from different standpoints and though from the realistic point of view Jiva and its qualities are identical, we say from the ordinary or common-sense point of view that these are distinct. That is to say, in Jainism there is no dogmatic assertion as in Nyaya Philosophy that there can be no identity between a quality and the possessor of that qualities. On the contrary. the identity of Jiva and its qualities is recognised. Of course from the ordinary point of view we may recognise qualities as distinct from the possessor of them. That is to say, we can conceive the qualities as distinguishable, but not distinct from their possessor, that is, this separate existence is not real. In Panchastikaya-samayasara also we find the following verse which expreses a similar view :-

"दंसणणाणाणि तहा जीवणिवद्धाणि णण्णभूदाणि ।
ववदेसदो पुधत्तं कुव्वंति हि णो सभावादो ॥"

[Verse No. 52.]

"Darshana and Jnana, in a similar manner, are identical with Jiva and not separable from it. Only in common parlance we separate (Darshana and Jnana from Jiva), but in reality there is no such separation."

वराण रस पंचग धा दो फासा अट्ठ णिच्चया जीवे ।
णो संति अमुत्ति तदो ववहारा मुत्ति वंधादो ॥७॥

Vanna rasa pancha gandha do phasa attha nichchaya jive.

No santi amutti tado Vavahara mutti bandhado—(7).

Padapatha--णिच्छया *Nichchaya*, according to Nischaya Naya. जीवे *Jive*, in Jiva. वण्ण *Vanna*, colour. रस *Rasa*, taste. पंच *Pancha*, five. दो *Do*, two. गंधा *Gandha*, smells. अट्ठ *Attha*, eight. फासा *Phasa*, touch. णो *Nc*, not. संति *Santi*, are. तदो *Tado*, therefore. अमुत्ति *Amutti*, without form. ववहारा *Vavahara*, according to Vyavahara Naya बंधादो *Bandhado*, from Bandha (bondage). मुत्ति *Mutti*, possssed of form.

7. According to Nischaya Naya, Jiva is without form; because the five kinds of colour and taste, two kinds of smell, and eight kinds of touch are not present in it. But according to Vyavahara Naya [Jiva] has form through the bondage [of Karma.]

COMMENTARY

Jiva is naturally invisible, but "when the soul is attacked by the passions...it takes on the Pudgala (material) particles fit for the bondage of the karmas, just as a heated iron-ball takes up water-particles in which it is immersed, This is the bondage of the Karmas." Thus "the naturally invisible soul is compounded in a very subtle way with visible, tangible matter, and is in a sense thereby rendered visible, as lemon-juice is rendered sweet by the addition of sugar and water. In its pure state the soul [Jiva] is invisible, just as in itself the lemon-juice is sour."

We should therefore remember that; according to the Jaina belief, Jiva, in its natural or real state, is invisible. But it combines with Pudgala or matter. This combination is the bondage (Bandha) which produces karmas. When Jiva thus combines itself with Pudgala (matter), it leaves its invisible state and becomes visible to us. It is Pudgala (matter) which has form and when Pudgala combines itself with Jiva, the taste, colour, smell and touch of the former which are the requisites of its form, are attributed to the really formless Jiva, and we say that Jiva has form. Every form of mundane life which we see is a Jiva in its impure and visible state in combination with Pudgala. Therefore, according to Vyavahara Naya, that is to say, from the ordinary or common sense point of view, we may say that Jiva have form, but we must remember that according ro Nischaya Naya or the realistic point of view, Jivas are without form.

Brahmadeva in his commentary quotes a verse to support this view :

"बंधं पडि एयत्तं लक्खणदो हवदि तस्स भिण्णत्तं ।
तम्हा अमुत्तिभावो णेगंतो होदि जीवस्स ॥"

i. e. "In bondage (Jiva) is one (with Pudgala), but really according to definition, it is separate (from Pudgala). Hence formlessness does not always belong to Jiva."

Pudgala is said to possess touch, taste, smell and colour. Though these qualities are really inseparable from Pudgala, from the ordinary point of view we speak of them as separate from Pudgala. Colours are of five kinds *viz.*, Blue (Nila), Yellow (Pita), White (Shukla), Black (Krishna), and Red (Lohita). The varieties of taste are Bitter (Tikta), Sour (Katu), Acid (Amla), Sweet (Madhura) and Astringent (Kasaya). Smells are of two kinds--fragrance (Surabhi) and its opposit (Asurabhi). The eight kinds of touch are Soft (Mridu), Hard (Kathina), Heavy (Guru), Light (Laghu), Cold (Shita), Hot (Usna), Smooth (Snigdha) and Rough (Ruksa).

The commentator says that the author in this verse establishes the formlessness of Jiva which is contrary to the views held by (Kumarila) Bhatta and (his followers) Charvaka. ("इति भट्ट-चार्वाकमत प्रत्यमर्त्तजीवस्थापनं मुख्यत्वेन सूत्र गतम्") *Charvaka recognises nothing but what is capable of being perceived by the senses hence a formless Jiva is contrary to his doctrine.*

पुग्गलकम्मादीणं कत्ता ववहारदो दु णिच्चयदो ।
चेदणकम्माणादा सुद्धणया सुद्धभावाणं ॥ ८ ॥

Puggalakammadinam katta vavaharado du nichchayado• Chedanakammanada suddhanaya suddhabhavanam.—(8).

Padapatha.—ववहारदो *Vavaharado*, according to Vyavahara Naya. आदा *Ada*, Jiva पुग्गलकम्मादीणं *Puggalakammadinam*, of the Pudgala Karmas. कत्ता *Katta*, doer. दु *Du*, but. णिच्चयदो *Nichchayado*, according to Nischaya Naya. चेदणकम्माण *Chedanakammana*, of the thought karmas. सुद्धणया *Suddhanaya*, according to Suddha Naya. सुद्धभावाणं *Suddhabhavanam*, of the Suddha Bhavas.

8. According to Vyavahara Naya is the doer of the Pudgala Karmas. According to Nischaya Naya (Jíva is the doer of) Thought Karmas. According to Suddha Naya (Jíva is the doer) of Suddha Bhávas.

COMMENTARY.

In this verse the Jaina doctrine of causation as to the origin of the world is briefly treated. Causes are generally accepted to be of two kinds. Upádána (Substantial Cause) and Nimitta (Determining Cause). Take the case of an earthen pot. The Upádana or the

Substantial Cause of the earthen pot is the earth, and its Nimitta oı Determining Cause is the potter and his implements. First of all the potter forms an idea of the shape, size, etc., of the pot which he is going to make. This existence of the pot in the idea may be called the resultant in consciousness of the potter. Then follows the existence of the pot which we can perceive by our senses. According to Jaina Metaphysics, Jívas are only possessed of infinite knowledge, etc., and are not agents. But causation is attributed to Jívas from different points of view. First, Jivas are said to be the agents of their own resultants *viz.*, infinite knowledge, bliss, etc. This is according to Suddha (Pure) Naya Again, according to Nischaya Naya Jívas are said to be causes of the thought karmas which precede the Pudgala-karmas perceptible by us. According to Vyavahára Naya Jívas are also recognised as agents of even these Pudgala-karmas.

Karmas are generally understood to be of two sorts—Dravya-karmas and Bháva-karmas. To return to our example of the making of a pot, the existence of a pot in the mind of a potter may be said to be a Bhava-karma, while the material existence of the pot perceptible by our senses is known to be a Dravya-karma. Now, the potter is directly the cause of the Bháva-karma, and that Bháva-karma again is the cause of the Dravya-karma. It should, therefore, be remembered that, accorindg to Nischaya Naya, the potter is the agent of the Bháva-karma (the pot existing in idea), and according to Vyavahara Naya, that of the Dravya-karma (the pot perceptible by us).

Similarly, in the case of Jívas, they are really possessed of the characteristics, *viz.*, infinite knowledge, bliss, etc. Jívas, therefore, may be said to be the agents of these characteristics according to Suddha Naya. Next, we may say that the Jívas are the agents of those mental attitudes and conditions which favour the influx of particles of matter. Attachment, aversion, etc., may be mentioned as examples of such states of Jívas. These are the thought karmas. According to Nischaya Naya, Jívas are said to be the agents of these classes of karmas. When the Jívas cause such thought karmas to be produced, these thought karmas, on the other hand, lead to the generation of the material karmas or Dravya-karmas. The Jívas are not, therefore, the direct causes of Darvya-karmas. It is according to Vyavahára Naya only that we can speak of Jívas as agents of Dravya- Karmas The very essence of Dravya-karmas consits of particles of matter, and these are in no way akin to consciousness—the characteristic of Jivas. The Upádána or substantial cause of a Dravya-karma is therefore Pudgala or matter, and their Nimitta or determining cause

is the Bhava-karma, *viz.*, that condition of the Atma which render it capabe of assimilating the particular Dravya-karma. Thus a Jíva is neither the Upádána nor the Nimitta cause of Dravya-karmas according to Nischaya Naya. It is only from the Vyavahára point of view that we say that the Jívas are causes of Dravya-karmas. But, in reality, (according to Nischaya Naya) Jíva is the only agent of its own attitudes (Bhávas). In Panchástikaya-samaya-sárá, we have : "Atmá is the agent of its own Bhávas, as it causes its own resultants. But it is not the agent of Pudgala-karmas. This should be understood to be the precept of the Jina."

The universe is, therefore, made up of Jívas and Ajívas. Pudgala or matter is the substantial cause of every material thing, while different Bháva or thought karmas are the determining cause of these. Jívas cause these thought karmas to be produced. Thus two sorts of substance, material and spiritual, may be regarded to be the cause of all kinds of manifestations. There are many units of this spiritual substance possessed of qualities which are known as Jívas, and there are also many units of material substance (Pudgala) which again have their own characteristic qualities. These two kinds of substances act and re-act upon each other, and a constant state of activity is going on in this universe.

The Jaina doctrine of the causation of the world should therefore be remembered as quite distinct from the same of Hindu philosophies, like Vedanta, which assetrs that the whole of the universe is one homogeneous spiritual Brahma, or, like Charváka, which avers that the universe is made up of matter only.

The commentator, Brahmadeva says that this verse refutes the doctrine of the Sánkhya philosophy that Purusa (corresponding to Jíva of the Jainas) is always Udásína. (lit. indifferent, *i. e.* without activity), for here it is recognised that Jíva is an agent.

ववहारा सुहदुक्खं पुग्गलकम्मफलं पभुंजेदि ।

आदा णिच्चयणयदो चेदणभावं खु आदस्स ॥९॥

Vavahara suhadukkam Puggalakammaphalam pabhunjedi.
Ada nichchayanayado chedanabhavam khu adassa.—(9)

Padapatha—आदा *Ada*, Jiva. ववहारा *Vavhara*, according to Vyavahara Naya. सुहदुक्खं *Suhadukkham*, happiness and misery. पुग्गलकम्मफलं *Puggalakammaphalam*, the fruit of Pudgala karma. पभुंजेदि *Pabhunjedi*, enjoys. णिच्चयणयदो *Nichchayanayado*, according to to Nischaya Naya. आदस्स *Adassa*, of Jiva. चेदणभावं *Chedanabhavam*, conscious Bhava. खु *Khu*, only.

9. According to Vyavahara Naya, Jiva enjoys happiness and misery the fruits of Pudgala karmas. According to Nischaya Naya, Jiva has conscious Bhavas only.

COMMENTARY.

It has already been laid down that Atma (or soul) is entirely distinct in its characteristics from Pudgala (or matter). The essence of Jiva and Atma is consciouness which is altogether absent from Pudgala or matter. Hence, as in the previous verse it has been laid down that a spiritual substance (Jiva) can not be the cause of Pudgala-karmas *i. e.* material karmas. so in this verse it is shown that Jivas from their very nature are unaffected by the fruits of Pudgala-karmas. Really speaking Jivas only enjoy eternal bliss which is their essential characteristic. Therefore, according to Nischaya Naya, a Jiva should only be regarded as an enjoyer of bliss resulting from its characteristic of consciousness. But through the generation of attachment, aversion, etc., Jivas atain such a condition that they become ready for the assimilation of matter. It is only in such states of Jívas that there is an influx of matter in them. When there is such an influx of matter, the Jívas have to enjoy sorrow and delight, happiness and misery, as these are the fruits of Pudgala-karmas. Thus, really, a Jíva, through its characteristic consciousness, is incapable of being affected by happiness or misery—the fruits of material karmas. It is only when matter assimilates itself with a Jíva that we see the fruits of material karmas also in that Jíva and say that this Jíva is enjoying happiness or misery the fruits of material karmas. But it should be remembered that this enjoyment of the fruits of karma by a Jíva ís only apparent but not real. Really speaking, Jívas enjoy bliss only, which is the resultant of its characteristic consciousness.

The commentator says that this verse refutes the doctrine of the Buddhistic philosophy that an agent does never enjoy the fruits of karma.

अणुगुरुदेहपमाणो उवसंहारप्पसप्पदो चेदा ।
असमुहदो ववहारा णिच्चयणयदो असंखदेसो वा ॥१०॥

Anugurudehapamano uvasamharappasappado cheda.
Asamuhado vavahara nichchayanayado asankhadesova.—(10)

Padapatha.—ववहारा *Vavahara,* according to Vyavahára Naya. चेदा *Cheda,* the conscious Jíva. उवसंहारप्पसप्पदो *Uvasamharappasappado,* by

contraction and expansion. असमुहदो *Asamuhado*, without Samudgháta. अणुगुरुदेहपमाणो *Anugurudehopamano*, equal in extent to a small or a large body. वा *Va*, but. णिच्चयणयदो *Nichchayanayado* according to Nischaya Naya. असंखदेसो *Asankhadeso*, existent in innumerable Pradesas.

10. According to Vyavahára Naya, the conscious Jíva, being without Samudgháta, becomes equal in extent to a small or a large body, by contraction and expansion; but, according to Nischaya Naya (it) is existent in innumerable Pradesas.

COMMENTARY.

That portion of Akásá, which is obstructed by one indivisible atom, is known as Pradesa. [*See* verse 27 of Dravya-samgraha.] That portion of Akása in which Jíva Pudgala, Dharma, Adharma and Kála exist, is known as Lokákása, and the Akása beyond it is called Alokákása. Really speaking, Jívas fill up innumerable Pradesas in Lokákása. But, from the ordinary point of view we speak that a Jíva becomes equal in extent to a small or a large body, by contraction and expansion, when it is without Samudgháta.

Samudgháta has been thus defined : " Samudgháta is the exit of Jíva from the body to another form, without leaving the original body altogether . " Seven kinds of Samudgháta are recognised in Jaina philosophy, *viz.*, Vedaná, Kasáya, Vikriyá, Maranántika, Teja, Ahára and Kevali. When the Atmá goes out of its restraining body particles through excessive pain, without leaving the original body, we have an illustration of Vedaná-samudgháta. When, at the rise of excessive anger, etc., the Atmá goes out of its material confines without leaving the body to injure others, we have Kasáya-samudgháta. The expension of the Atmá from its Pradesas, without leaving the body, owing to some perturbation due to lust, etc., is called Vikriyá-samudgháta. The exit of Atmá, without leaving the original body, to that Pradesa where it has fixed its residence, at the time of death of a being, is Máranántika-samudgháta. Teja-samudgháta are of two sorts—Subha and Asubha. It is said that when a great sage perceives some cause of harm to his mind, he becomes angry, and at that time a red figure, twelve yojanas in length and nine yojanas broad, pointed at the top and broad at the bottom, issues forth from the left shoulder of the sage and, after destroying the cause of evil assumes itself with the sage. This is Asubha-samudgháta. There is a Jaina story that such a figure issued forth from the body of the Sage, Dwaípáyana, and, destroying Dwarika, destroyed itself with the sage. The exit of a white form, having an extent similar

to that mentioned in Asubha-samudgháta, from the right shoulder of a sage who becomes full of commiseration at some calamity of the people, like a famine or an epidemic, is known as Subha-samudgháta. This, after destroying the calamity, enters its own place. The exit of a white figure, one cubit in length, from the head of a sage, to resolve a doubt by seeing some Kevali (possessed of infinite knowledge), is known as Ahára-samudgháta. In a certain stage through the rise of all kinds of Karmas, a Kevali's form expands and fills up the whole Lokákása, without leaving the original body. This is called Kevali-samudgháta.

A description of these forms Clearly illustrates the belief of various subtle forms by the Jainas. In all cases, when a Jíva does not assume these forms, it fillls up either a large or a small body. This theory of the Jainas is severely criticised in the Vedanta philosophy of the Hindus. Sankaráchárya, in his commentary on Vedanta-sútra, Adhyáya II. Páda II, Sútra 34, had said that if it is admitted that a Jíva is equal in extent to, its body, it is impossible that the same Jíva can enter into the bodies of a fly and an elephant. This is not the place to discuss the point in detail. We shall simply mention the view held by the Jainas with respect to this point. The Jainas say that as a lamp, placed respectively in a small pot and a room, illuminates the whole of the space between each of these, so a Jíva contracts and expands, according to the dimensions of different bodies. A better example can be given by mentioning the case of gases like oxygen, which fills up the whole of the space within different vessels, having small or large dimensions but this expansion and contraction of Jívas, according to different bodies, are only recognized from the Vyavahára point of view: According to Nischaya Naya, Jívas can fill up innumerable Pradesas in Lokákása.

पुढविजलतेउवाऊवणप्फदी विविहथावरे-इंदी ।
विगतिगचदुपंचक्खा तसजीवा होंति संखादी ॥ ११ ॥

Pudhavijalateuvauvanapphadi vivihathavare indi.
Vigatigachadupanchakkha tasajiva honti sankhadi.—(11)

Padapatha,—पुढविजलतेउवाऊवणप्फदी Pudhavijalateuváúvanapphadí, the earth, water, fire, air and plants. विविहथावरे इंदी Viviha-thávare indi, various kinds of Sthávara, possessed of one sense. विगतिगचदुपंचक्खा Viga-tiga-chadu-panchakkhá, of two, three four and five senses. संखादी Sankhádí, conches etc. तसजीवा Tasjíva, the Trasa jívas. होंति Honti, are,

11. The earth, water, fire, air and plants are various kinds of Sthávara possessed of one sense. The Trasa Jivas, conches, etc., are possessed of two, three, four and five senses.

COMMENTARY

Jívas are classified under two principal heads—Samsári (leading a worldly existence) and Mukta (liberated). In verses 11—13 of Dravya-samgraha the Samsári Jívas with their sub-divisions are described, and the characteristics of Mukta Jívas are mentioned in verse 14.

In this verse, two varieties of Samsári Jívas are enumerated—Samsári, *viz.*, Sthávara (Immobile) and Trasa (mobile, capable of spontaneous movement) Earth, Water, fire, air and vegetables are Sthávära Jívas and possess only one sense, *viz.*, the sense of touch. Those Jívas which possess more than one sense are called Trasa Jívas. These might possess two, three, four or five senses. Worms, oysters, conches, etc., are Trasa Jívas, possessing two senses, taste and touch. Ants, bugs, lice, etc., are Trasa Jívas havihg three senses, touch, taste and smell. Mosquitoes, flies, bees, etc., are Trasa Jívas of four senses, touch, taste, smell and sight. Men, birds, beasts, gods, inmates of hell etc., are Trasa Jívas, possessing all the five senses, *viz.*, touch, taste, smell, sight and hearing.

It should be remembered that, though really Jívas have two characteristics, *viz.*, pure Jnána and Darsana, it is owing to the different karmas that tney assume bodies of various kinds possessed of one, two, three, four or five senses. That Jíva which resorts to earth for its body, is called Prithivi-Káya (*i. e.*, having earth as its body). Stones, etc., are examples of this class of Jívas. So also there are Jívas who resort to water, air or fire to have bodies.

समणा अमणा णेया पंचेंदिय णिम्मणा परे सव्वे ।
बादर सुहमेइंदी सव्वे पज्जत्त इदरा या ॥ १२ ॥

Samana amana neya panchendiya nimmana pare savve.
Badarasuhameindi savve pajjatta idara ya.—(12)

Padapatha.—पंचेंदिय *Panchendiya,* [Jívas] possessing five senses. समणा *Samana,* having mind. अमणा *Amana,* without mind. णेया *Neya,* are known. परे *Pare,* the rest. सव्वे *Savve,* all. णिम्मणा *Nimmana,* without mind. एइंदी *Eindi,* [Jívas] possessing one sense. बादर-सुहमा *Badara-suhama,* Bádara and Súksma. सव्वे *Savve,* all. पज्जत्त *Pajjatta,* Paryápta (complete). य *Ya,* and. इदरा *Idara,* opposite (of Paryápta).

12. [Jívas] possessing five senses are known [to be divided into] those having mind and those without mind. All the rest are without mind. [Jívas] having one sense [are divided into two classes] Bádara and Súksma. All [of these have again to varieties each] Paryápta and its opposite.

COMMENTARY.

In this verse the fourteen varieties of Jíva commonly known as Jíva-samasa in Jain philosophy are briefly described. In Gommata-sára (Jíva-kanda) another work of the author of Dravya-samgraha each of these varieties has been described in detail. The verse in Gommatasára which is parallel to this verse is as follows :—

"वादर-सुहुमे-इंदिय वितिचउरिंदिय असण्णिसण्णी य ।
पज्जत्ताऽपज्जत्ता एवं ते चोद्दसा होंति ॥ "
[गोम्मटसार । जीवकाण्ड । ७२ ।]

i. e., " Jívas of one sense divided into two classes Badara and Súksma, Jívas of two, three and four senses, Jívas having and not having Sanja, Paryapta and Aparyapta, thus they (the Jívas) are of fourteen kinds.

The accompanying table (Chart No. II) illustrates these fourteen varieties of Jivas. It will be remembered that in Verse 11 it was told that Jívas are first of all divided into varieties Samsari and Mukta. The Samsari Jívas are subdivided into Trasa and Sthavara. The Sthavara Jívas possessed of one sensa are again divided into Badara (gross) and Suksma (subtle). A Badra form is that which is fetterd by matter. A Suksma form is not so fettered. That is to say, a Suksma is a subtle form unfettered by material things, earth, etc., while Badara is exactly its opposite. In Jaina philosophy it is said that all the universe is the place of existence of Suksma Jívas possessing one sense. It is also said that Badara Jívas possessing one sense must have some Adhara (substratum) in order to exist.

Jívas of five senses may be either with mind or without mind. Those with mind are also known as Sañjí, or having Sañja.

Sañja consists of attempt to gain what is beneficial and leave what is harmful and a judgement of good and bad.

Paryapti has been thus illustrated in Gommata-sara :—

"जह पुण्णापुण्णाइं गिहघडवत्थादियाइं दव्वाइं ।
तह पुण्णिदरा जीवा पज्जत्तिदरा मुणेयव्वा ॥ "
[Jíva-kanda. Verse 118.]

i.e. "As things like rooms, jars, cloths, etc., are full or empty, so Jívas should be understood to be complete or incomplete (Paryapta and Aparyapta)."

Ahara (taking food and drink) Sharira (Body), Indriya (the five senses) Anaprana (Respiration) Bhasa (Speech) and Manas (Mind), these six exist in Jívas and make them complete (Paryapta). Of these the first four make Jívas having one sense complete, and the first five make Jívas having two, three and four senses complete. As for Jívas having five senses, all the six are necessary to make them complete. In absence of these the Jívas are incomplete (Aparyapta)

मग्गणगुणठाणेहि य चउदसहि हवंति तह असुद्धणया ।
विण्णेया संसारी सव्वे सुद्धा हु सुद्धणया ॥ १३॥

Magganagunathanehi ya chaudasahi havanti taha asuddhanaya.

Vinneya samsari savve suddha hu suddhanaya.—(13)

Padapatha—तह *Taha,* again. संसारी *Samsari,* Samsari (Jíva). असुद्धणया *Asuddhanaya,* according to Asuddha (impure) Naya. चउदसहि *Chaudasahi,* (according to) fourteen. मग्गणगुणठाणेहि *Magganagunathanchi,* Margana andGunasthana. हवंति *Havanti,* are. य *Ya,* but. सुद्धणया *Suddhanaya,* according to Suddha (pure) Naya. सव्वे *Savve,* all. हु *Hu,* surely. सुद्धा *Suddha,* Suddha (pure). विण्णेया *Vinneya,* are to be known.

13. Again, according to impure (Vyavahara) Naya, Samsarí Jívas are of fourteen kinds according to Margana and Gunasthana. But according to pure Naya, all Jívas should be understood to pure.

COMMENTARY

This verse, if thoroughly understood, will make known to us the doctrine of Jainism about the gradual stages of development of soul.

The whole of the universe is full of very minute living beings, technically called Nigoda. These infinite and conscious beings are not in an appreciable state of development. From these beings come out the developing souls and, after passing the different stages of development, become liberated. There is no chance of any soul in which development has once begun to go back to the original Nigoda state Nowhere in the universe can we find an inch of space which does not contain Nigoda beings. These beings are therefore the source from which souls longing for development come out. The stages of development are fourteen in number, and technically these are known

as Gunasthana. In Gommatasara, we have the following list of the fourteen Gunasthana:—

मिच्छो सासण मिस्सो अविरदसम्मो य देसविरदो य ।
विरदा पमत्त इदरो अपुव्व अणियट्ठ सुहुमो य ॥
उवसंतखीणमोहो सजोगकेवलिजिणो अजोगी य ।
चउदस जीवसमासा कमेण सिद्धाय णादव्वा ॥

[Jíva-kanda, 9, 10.]

i.e. the fourteen Gunasthanas should be known to be Mithyatva, Sasadana, Misra, Avirata-samyaktva, Desavirata, Pramatta Virata, Itara, Apramatta Virata, Apurva, Anivritta, Suksma, Upasanta-Ksina-moha, Sayogi-kevali-jina and Ayogi.

In the first stage, a person has no belief in the truth of Jaina doctrines. Even when these are taught to him, he does not believe in them, but on the contrary holds false beliefs, whether taught or not. The true doctrines appear to him as distasteful as sweet syrup to a man suffering from fever. This stage is known as the Mithyatva Guṅasthana.

The second is a transitory stage. When one loses true belief and comes to believe false doctrines as in the first stage, he passes through the second stage which is known as Sasadana. This is an intermediate stage in the fall from the heights of Samyaktva (right belief) to the level of Mithyatva (false belief).

In the third or Misra stage, a person has true and false beliefs in a mixed way. That is to say, neither a desire to have true beliefs nor a wish to give up false ones, appear in his mind. Samyaktva and Mithyatva are mixed up like curd and treacle.

A person in the fourth stage controls excessive anger, pride, deceit and greed, and does not doubt the truth of right doctrines. But, while in this stage, he is unable to control the moderate or slight degrees of anger, etc. However, an effort for self-control is made as the person appreciates the value of it, though the effort is successful only to a very limited extent.

In the fifth stage, a person becomes able to control moderate degrees of passions like anger, etc., and succeeds in establishing self-control to a greater extant than in the forth stage.

In the sixth stage, a person begins to refrain from injury, falsehodd, taking any substance which is not given to him, lust and a desire to have worldly possessions. But his attempts are not always successful.

In the seventh stage, a person succeeds in practising without any transgression, non-injury, truth, chastity, non-acceptance of things not presented and of possessions in general.

In the eighth stage, mild states of passions still arise, but the person enjoys an inexpressible delight by either checking or destroying their consequences.

A person in the ninth stage becomes void of the desire to have enjoyments which he saw, heard or partook of previously, and practises meditation about true nature of his soul.

In the tenth stage, a person by meditation becomes capable of subduing or destroying the subtle forms of greed.

In the eleventh stage, a person gains the power to control all Mohaníya (intoxícating) Karmas, but these do not disappear altogether.

In the twelfth stage, all the passions and Mohaníya karmas disappear altogether.

A person in the thirteenth stage, destroyes the Karmas called Jñanavarañíya, Darsana-varañíya and Antaraya and appears like the sun freed from clouds. He attains knowledge of every thing existing in the universe. But in this stage, Yoga still remains which disappears in the next or fourteenth stage, and the person attains liberation.

Now we shall see what is meant by marganas. Those states or conditions in which the Jivas are found, are known as Marganas; and these are of fourteen kinds, *viz.*, (1) Gati, (2) Indriya, (3) Kaya, (4) Yoga, (5) Veda, (6) Kasaya, (7) Jnana, (8) Samyama, (9) Darsana, (10) Lesya, (11) Bhavya, (12) Samyaktva, (13) **Sangya** and (14) **Ahara**

Gati or condition of existence is of four kinds, *viz.*, **existence** (1) as inmates of hell, (2) as inmates of heaven, (3) as human beings and (4) as lower animals.

Indriya or senses are five, *viz.*, the senses of sight, hearing, touch, taste and smell.

Kaya or body is of six kinds. *viz.*, five kinds of Sthavara, earth, water, fire, air and vegetable) and Trasa.

Yoga is the power of a Jiva possessing activities of mind, speech and body by which particles of matter are attracted towards it. Yoga or union is mainly of three kinds, *viz.*, (1) with respect to mind, (2) with respect to speech and (3) with respect to body. And, again, each of the first two of these is of four kinds. Mind may be turned to things

wich are true, to things which are false, to things which are both true and false, and to things which are neither true nor false. Speech also might be directed to truth, falsehood, mixed truth and falsehood, and neither truth nor falsehood. Unity in body, again, is of seven kinds: (1) as in the bodies of human beings and lower animals which are fixed in limits, (2) a mixed state of the first, (3) as in the bodies of the inmates of heaven and hell which can increase or diminish, (4) a mixed state of the third, (5) as in the body which comes out of the head of a sage in the sixth stage of development to go to a Kevali, (6) a mixed state of the fifth and (7) as in the forms which results from the eight kinds of Karma.

Veda or sex is of three kinds : male, female and eunuch.

Kasaya or passions are four : anger, pride, deceit and greed Each of these is, again, of four kinds according to different degrees of intensity

Jnana is of eight kinds : Mati, Sruta, Avadhi, Manah-paryaya, Kevala Kumati Kusruta and Vibhangavadhi.

Samyama or restraint consists of keeping the Vratas (vows) observing the Samitis, checking the Kasayas or passions, giving up the Dandas and controlling the Indriyas (senses).

Darsana is of four kinds : Chaksu, Achaksu, Avadhi and Kevala.

Lesya is that by which a Jiva assimilates virtue and vice with itself. Feelings arising from Yoga, coloured by passions, lead to Bhava-Lesya and the actual colours of bodies produced by such feelings are called Dravya Lesya The colours are black, blue, pigeon, golden, lotus-like and **White**. The first three are resultants of evil, and the last three of good emotions.

That quality by which a soul attains perfect faith, knowledge and conduct is known as Bhavyatva Guna, and that by which these are obstructed is called Abhavyatva Guna. Bhavya Margaṅa defines Jivas which possess each of these sets of qualities.

Samyaktva is perfect faith in the Tattvas or principal tenets of Jainism.

Sangi Jivas are those who with the help of mind are capable of teaching, of action, of giving advice and of conversation. As**angi** Jivas are those who are incapable of these. In **Sangya** Margaṅa each of these classes of Jivas are described.

Ahara is the assimilation of material particles by Jivas to preserve bodies.

These are the fourteen kinds of Margaṅa.

Jívas may be viewed with reference to each of these Margaṅas or with reference to different Gunasthanas or stages of development. But it must be remembered that all these characteristics are attributed to Jívas from the ordinary point of view, for none of them really exist in Jívas.

> णिक्कम्मा अट्ठगुणा किंचूणा चरमदेहदो सिद्धा ।
> लोयग्गठिदा णिच्चा उप्पादवयेहिं संजुत्ता ॥ १४ ॥

> **Nikkamma attaguna kimchunacharamadehado siddha.**
> **Loyaggathida nichcha uppadavayehi sanjutta.—(14)**

Padapatha—णिक्कम्मा *Nikkamma*, void of Karmas. अट्ठगुणा *Attaguna*, possessed of eight qualities. चरमदेहदो *Charamadehado*, than the final body. किंचूणा *Kimchuna*, slightly less. णिच्चा *Nichcha*, eternal. उप्पादवयेहिं *Uppadavayehi*, Utpada and Vyaya. संजुत्ता *Samjutta*, consisting of. सिद्धा *Siddha*, liberated. लोयग्गठिदा *Loyaggathida*, existing at the summit of Loka.

14. The Siddhas (or liberated Jívas) are void of Karmas, possessed of eight qualities, slightly less than the final body, eternal, possessed of Utpada (rise) and Vyaya (fall), and existent at the summit of Loka.

COMMENTARY

According to Jainism, Jívas, as long as they are not liberated, are connected with Karma. But a liberated Jíva is free from all Karmas. Karmas are recognised to be of eight kinds, *viz.*, Jnanavaraníya; Darsanavaraníya, Vedaníya, Mohaníya, Ayu, Nama, Gotra and Antaraya. It has already been described in the commentaries on Verses 4 and 5 the Jnanavaraníya and Darsanavaraniya Karmas are those which obscure infinite Jnana and Darsana of a Jíva. Vedaníya Karmas tend to produce pain and pleasure in a Jíva. Mohaníya Karmas infatuate Jívas, making these unable to distinguish right from wrong. Ayu Karmas sustain Jívas for a certain period and determine their tenure of existence. Nama Karmas give them their personalities, and Gotra Karmas conduce to their being produced in a particular social surrounding. Antaraya Karmas throw obstacles to the performance of right action by the Jívas. Thus all these varieties of Karmas operate to make a Jíva have different qualities and characteristics in its Samsari or worldly state of existence. But as a Jíva begins to pursue the path of gradual development, these Karmas disappear one by one until at last the said Jíva becomes liberated.

Being void of Karmas, a Jíva resides at the top of the Loka, and the following eight qualities can then be found in it : Samyaktva, Jnana, Darsana. Vírya, Suksma, Avagahana, Agurulaghu, and Avyavadha. **Samyaktva** is perfect faith or belief in the Tattvas or essential principles of Jainism. Jnana and Darsana have been explained in Verses 4 and 5. Vírya (literally, power) is the absence of fatigue in having a knowledge of infinite substances. Suksma literally means fineness, and the possession of this quality makes a liberated Jiva incapable of being perceived by the senses, which can perceive the gross bodies only. Avagaha is interpenetrability, that is to say, one liberated Jiva can allow others to exist without obstruction, just as the light of a lamp does not prevent the interpenetration of the light of other lamps. Agurulaghu means "neither heavy nor light." By possessing this quality, a liberated Jiva does neither go up like a light thing nor go down like a heavy object, but remains stationary. Avyavadha is undisturbable bliss in which the disturbance of equilibrium caused by happiness or misery is entirely absent. In a word, a liberated Jiva being freed from Karmas goes up to the summit of the Loka and remains there stationary, possessed of perfect faith, power and infinite Jnana and Darsana and enjoying eternal bliss without obstructing other Jivas of the same kind. Such a Jiva has a body slightly less than the final body as recognised in the Jaina canons.

A liberated Jiva, again, is eternal in its essential character, though perpetual modifications of it may go on in its condition. To give an example of such modifications, we may say that a ball of gold has certain essential characteristics and may always be said to possess these characteristics throughout its various modifications. Now, if we prepare a ring from this gold, we have an instance of a modification which arises (Utpada) from the original state of the ball of gold. Again, if the ring be destroyed, we shall have another modification consisting of the destruction (Vyaya) of the stage of existence of the ball of gold as a ring. Every substance in the universe is according to Jainism, possessed of the quality of permanency (Nityatva), with generation (Utpada) and decay (Vyaya) of the modifications of itself. Being possessed of these qualities, is technically called 'Sat,' and this 'Sat' defines a substance (Dravya) in Jainism.

अज्जीवो पुण णेओ पुग्गल धम्मो अधम्म आयासं ।
कालो पुग्गल मुत्तो रूवादिगुणो अमुत्ति सेसा दु ॥१५॥

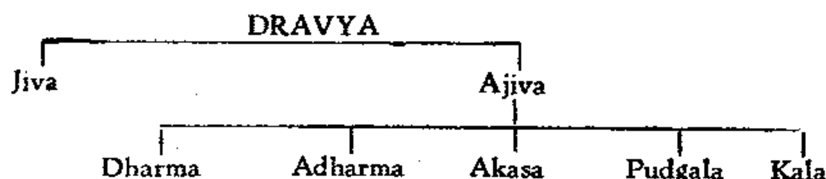
Ajjivo puna neyo puggala dhammo adhmma ayasam
Kala puggala mutto ruvadiguno amutti sesa du—(15).

Padapatha—पुण *Puna*, again. पुग्गल *Puggala*, Pudgala. धम्मो *Dhammo*, Dharma. अधम्म *Adhamma*, Adharma. आयासं *Ayasam*, Akasa. कालो *Kalo*, Kala (Time). अज्जीवो *Ajjivo*, Ajiva. णेओ *Neyo*, to be known. पुग्गल *Puggala*, Pudgala. रूवादिगुणो *Ruvadiguno*, possessing the qualities, *Rupa*, etc. मुत्तो *Mutto*, having form. दु *Du*, but. सेसा *Sesa*, the rest. अमुत्ति *Amutti*, without form.

15. Again, Ajivas should be known to be Pudgala, Dharma, Adharma, Akasa and Kala. Pudgala has form and the qualities, Rupa, etc. But the rest are without form.

COMMENTARY

We have now arrived at the end of the subdivisions of Dravya. The following table will illustrate the varieties of Dravya with sub-classes.



Innumerable passages might be quoted from all sorts of Jain works which contain a mention and description of these varieties of Dravya. In Tattvarthadhigama Sutra we have :—

"द्रव्याणि " [V. I]

"अजीवकाया धर्माधर्माकाश पुद्गला: " [V. I]

"जीवाश्च" [V. 3]

"कालश्च " [V. 39]

i. e., "The Dravyas are Dharma, Adharma, Akasa and Pudgala which are Ajivas having Kaya (body). The Jivas also (are Dravyas). Kala too is Dravya."

Jiva and the four Ajivas Pudgala, Dharma, Adharma and Akasa have Kaya (body) and are known as Panchastikayas (the Five Astikayas). Kala, though an Ajiva, has no body. It is Akaya (without body). This is why Kala is mentioned separately and last of all in the Sutras quoted above

In all the Jain Puranas there is a description of Dravyas. We quote one verse only from a manuscript of Vardhamana Purana by Bhattaraka Sakalakirti.

"अथ पुद्गल एवात्र धर्मोऽधर्मो द्विधा नभः ।
कालश्च पञ्चधैवेत्यजीवतत्त्वं जगौ जिन : ॥"

[Canto XVI. Sloka 15]

i. e., "Then Jina (Mahavira) spoke about the five sorts of Ajiva, *viz.*, Pudgala, Dharma, Adharma, Akasa and Kala.

As in all the Puranas so in all Jain Kavyas also we find enumeration and description of Dravyas. A peculiarity of Jain Kavyas is that in the last Canto of nearly all of these works we find a brief summary of the principles of Jainism. It is no wonder therefore that we shall find a description of Dravyas there. Two such passages are quoted here.

"धर्माधर्मौ नभः कालः पुद्गलश्चेति पञ्चधा ।
अजीवः कथ्यते सम्यग्जिनैस्तत्त्वार्थदर्शिभिः ॥
षड्-द्रव्याणीति वर्ण्यन्ते समं जीवेन तान्यपि ।
विना कालेन तान्येव यान्ति पञ्चास्तिकायताम् ॥"

[Dharmasarmabhyudaya Kavya, Canto XXI. 81, 82]

"धर्माधर्मविथाकाशं कालः पुद्गल इत्यपि ।
अजीवः पञ्चधा ज्ञेयो जिनागमविशारदैः ॥
एतान्येव सजीवानि षड्द्रव्याणि प्रचक्षते ।
कालहीनानि पञ्चास्तिकायास्तान्येव कीर्त्तिता : ॥"

[Chandraprabha-Charita Kavya, Canto XVIII. 67, 68]

i. e. " Dharma, Adharma, Akasa, Kala and Pudgala—these five are celled Ajivas. These with Jiva make up the six Dravyas. Excluding Kala the remaining five make up the five Astikayas."

It is needless to quote any more parallel passages from works like Panchastikayasamayasara, Dravyanuyogatarkana, etc.

In the text we have" Pudgala has form." In Tattvarthadhigama Sutra, we find "The Pudgala have Rupa" ["रूपिणः पुद्गलाः V. 5]. The following explanation of Rupa in this aphorism is found in the Tattvartharaja-varttika : "Though the word Rupa has various meanings, it is here synonymous with 'shape' according to the authority of the Sastras. Or it may be taken to mean a certain quality (*viz.*, that quality which is capable of being perceived by the eyes "चक्षुर्ग्रहणयोग्यः") " The word "Murttah" in our text signifies that which has Murtti (shape). This Murtti should be understood to be the same as "Rupa" mentioned in Tattvarthadhigama Sutra. That is to say the word "Rupa" in our text is not used in the same sense as it is used in the Tattvarthadhigama Sutra. In the latter "Rupa" is used to de-

note "Shape or form" but in our text it is used to denote "Colour." In our text "Shape or form" is indicated by the word "Murtti" and not "Rupa." This should be remembered to avoid confusion.

In our text we have "Pudgals have the qualities, Rupa, etc." The qualities are touch, taste, smell and colour. All these qualities are enumerated in Tattvarthadhigama Sutra "स्पर्शरसगन्धवर्णवन्त : पुद्गला: ।" [V. 23] *i.e.* "Pudgalas have touch, taste, smell and colour." In Vardhamana-Purana by Sakalakirti also we have

"वर्णगन्धरसस्पर्शमयाश्चानन्तपुद्गला: ।"

[Canto XVI. Verse, 16]

i. e. "Pudgalas are endless and characterised by colour, smell, taste and touch." The varieties of colour etc., have already been mentioned in the commentary to Verse 7.

Thus we find that among the five varieties of Ajiva, Pudgala has shape and possesses colour, smell, taste and touch. The other four Ajivas, Dharma, Adharma, Kala and Akasa have no form.

सद्दो बंधो सुहमो थूलोसंठाणभेदतमछाया ।
उज्जोदादवसहिया पुग्गलदव्वस्स पज्जाया ॥ १६ ॥

Saddo bandho suhamo thulo samthana-bheda-tama-chhaya.
Ujjodadava-sahiya puggala-davvassa pajjaya.—(16)

Padapatha—सद्दो *Saddo*, sound. बंधो *Bandho*, union. सुहमो *Suhamo*, fineness. थूलो *Thulo*, grossness. संठाणभेदतमछाया *Samthana-bheda-tama-chhaya*, shape, division, darkness and image. उज्जोदादवसहिया *Ujjodadava-sahiya*, with lustre and heat. पुग्गलदव्वस्स *Puggala-davvassa*, of Pudgala substances. पज्जाया *Pajjaya*, modifications.

16. Sound, union, fineness, grossness, shape, division, darkness and image, with lustre and heat (are) modifications of the substance (known as) Pudgala.

COMMENTARY

Sabda or sound is said to be of two kinds—Bhasa-laksana (as incorporated in languages) and Abhasa-laksana (which does not find place in any language). The first, again, is of two kinds : (1) sounds which are expressed by letters and (2) sounds which are not expressed by letters. It is said that the last mentioned kind of sound is made by creatures who possess two, three or four senses or by the Kevalis.

Sounds not finding place in languages are again of two kinds : (1) produced by human beings and (2) resulting from other sources, as

the noise of thunder, etc. The first of these, again, are of four kinds : (*a*)Tata or that produced from musical instruments covered by leather, (*b*)Vitata or that produced from string-instruments, (*c*) Ghana or that produced from metallic instruments and (*d*) Sausira or that produced from wind-instruments. It should be mentiond in this connection that there is a difference in the nomenclature of musical instruments between the Jains and the Hindus, for the latter call Tata by the name of Anaddha and Vitata by the name of Tata.

The following theory of sounds is found in Verse 79 of the Panchastikayasamayasara :

"सद्दो खंधप्पभवो खंधो परमाणुसंगसंघादो ।
पुट्ठेसु तेसु जायदि सद्दो उप्पादगो णियदो ॥

i. e. "The combination of atoms is known as Skandha. Sound results when Skandhas strike against one another." Thus it has been laid down that all sounds result from the Skandhas of Pudgala (matter).

Bandha or union is mainly divided into two heads : (1) Prayogika (produced by the efforts of body, speech or mind of a person) and (2) Vaisrasika (produced without any kind of effort of any person).

Prayogika may again be (1) Jiva-visaya *i. e.* union of non-living substances only or (2) Jivajiva-visaya *i. e.* union of living with non-living substances. Jiva-visaya Bandha, again, may result (1) from Karma (producing eight kinds of bondage corresponding to eight kinds of Karma *viz.* Jnanavaraniya, Darsanavaraniya, Bedaniya, Mohaniya, Nama, Gotra, Ayu and Antaraya) or (2) from No-Karma. This last, again, is of five kinds : (1) Alapana (*e.g.* the fastening of a rope or chain to a chariot etc.), (2) Alepana (*e.g.* painting the walls, etc.) (3) Samslesa (*e.g.* joining of pieces of wood together by a carpenter etc;), (4) Sarira (*e.g.* the union of limbs in a body) and (5) Sariri (*e.g.* the union of different bodies).

Vaisrasika Bandha, again, is either (1) Anadi or enternal, as the union of the whole mass or parts of Dharma, Adharma and Akasa or (2) Adimat or that which has beginning having resulted from a definite cause *e.g.* the union of different colours in a rainbow.

The whole or half or a quarter of each of Dharma, Adharma and Akasa may be said to contain different parts which are attached to one another. Thus there arises nine kinds of union which are enternal.

Sauksmya or fineness is of two kinds : (1) that which is found in the atoms, beyond which there is nothing more fine, and (2) that

which is found in other substances and which is of different degrees as the same is relative to that of different substances.

Sthaulya or grossness is, similarly, of two kinds : (1) grossness of the maximum limit *e.g.* that of the whole universe and (2) grossness less than the maximum limit which may be of various degrees.

Samsthana or shape is of two kinds : (1) that which can be permanently defined (*e.g.* round, square, triangular, etc.) and (2) that which cannot be permanently defined (*e.g.* the shape of clouds).

Bheda (division or separation) is of six kinds : (1) Utkara (*e.g.* sawing a piece of wood), (2) Churna (*e.g.* grinding wheat into powder), (3) Khanda (*e.g.* breaking up a pitcher into its differenc parts), (4) Churnika (*e.g.* separating the chaff from rice, pulses, etc.), (5) Pratara (*e.g.* dividing mica into many slices) and (6) Anuchatana (*e.g.* causing sparks to fly out from a glowing ball of iron).

Tamah is darkness. Chhaya is of two kinds : (1) Inverted images, as seen in mirror etc. and (2) un-inverted images. In the first of these the left side becomes right and *vice versa*. Herein lies the difference between the two. Atapa is heat caused by the sun, and Udyota is the light resulting from the moon, fire-fly, jewels, etc.

All these things are mere modifications of Pudgala.

गइ-परिणयाण धम्मो पुग्गलजीवाण गमणसहयारी ।
तोयं जह मच्छाणं अच्छंता णेव सो णेई ॥१७॥

Gayi-parinayana dhammo pugalajivana gamanasahayari.
Toyam jaha machchhanam achchhanta neva so nei. (17)

Padapatha—जह *Jaha*, as. गइ-परिणयाण *Gai-parinayana*, engaged in moving. मच्छाणं *Machchhanam*, fish. गमणसहयारी *Gamana-sahayari*, assisting the movement. तोयं *Toyam*, water. पुग्गलजीवाण *Puggala-jivana*, of the Pudgala and Jivas. धम्मो *Dhammo*, Dharma. सो *So*, that. अच्छंता *Achchhanta*, those not moving. णेव *Neva*, does not. णेई *Nei*, moves.

17. As water assists the movement of moving fish, so Dharma (assists the movement of moving) Pudgala and Jiva. (But) it does not move (Pudgala and Jiva which are) not moving.

COMMENTARY

In this verse, we have a description of a peculiar substance known as Dharma in Jain philosphy. It should be remembered that the meaning of the word Dharma, as used by the Jains, has not the slightest resemblance to that of the same word in Hindu philosophy.

The Jain philosophers mean by Dharma a kind of ether which is the fulcrum of motion. With the help of Dharma, Pudgala and

Jiva move. Dharma does not make these move, but only assists them in their movement when they begin to move. In all works in Jain literature, we have nearly the same illustration given of Dharma, The illustration is as follows : As fish move in water, without being impelled in their movement by water, but only receiving assistance of the water in their movement, so Pudgala and Jiva move, assisted by Dharma, but not impelled by it. Dharma has no form, is eternal and void of activity. These characteristics of Dharma has been thus enumerated in Varadhamana Purana by Sakala-Kirti :

"जीवपुद्गलयोर्धर्म्मः सहकारी गतेर्म्मतः ।
अमूर्त्तो निष्क्रियो नित्यो मत्स्यानां जलवद् भुवि ॥"
(Canto XVI. verse 29)

i.e. "Dharma is known to be the helper of motion of Jiva and Pudgala, is formless, inactive and eternal. (It acts like) water to fish in the world."

In Panchastikaya Samaysara we have :

"उदयं जह मच्छाणं गमणाणुग्गहयरं हवदि लोए।
तह जीवपुग्गलाणं धम्मं दव्वं वियाणेहि ॥"
(Verse 85)

i.e. "Know that, as water helps the movement of fish so Dharma (helps the movement of) Jiva and Pudgala."

Amrita Chandra Suri has written in his Tattvarthasara, "That is called Dharma which helps the motion of things which have begun to move by themselves. Jivas and Pudgalas resort to Dharma when they are going to move, as fish take the help of water in their movement."

"क्रियापरिणतानां यः स्वयमेव क्रियावताम् ।
आदधाति सहायत्वं स धर्म्मः परिगीयते ॥
जीवानां पुद्गलानां च कर्त्तव्ये गत्युपग्रहे ।
जलवन्मत्स्यगमने धर्म्मः साधारणाश्रयः ॥"
[तत्वार्थसारः ३ । ३३ । ३४ ।]

In Jain Kavyas also we have the same illustration of Dharma, and we shall only quote two such passages here :

"धर्म्मः स तात्विकैरुक्तो यो भवेद् गतिकारणम् ।
जीवादीनां पदार्थानां मत्स्यानामुदकं यथा ॥"
[धर्मशर्माभ्युदयम् । २१ । ८३ ।]

i.e. "That which becomes the fulcrum of motion of substances like Jivas etc., as water is to fish, is called Dharma by those versed in the Tattvas."

"जलवन्मत्स्ययानस्य तत्र यो गतिकारणम् ।
जीवादीनां पदार्थानां स धर्म्मः परिवर्णितः ॥
लोकाकाशमभिव्याप्य संस्थितो मूर्त्तिवर्ज्जितः ।
नित्यावस्थितिसंयुक्तः सर्वज्ञज्ञानगोचरः ॥"

[चन्द्रप्रभचरितम् । १८ । ६९–७०]

i.e. "That is called Dharma which is the cause of movemet of substances like Jivas etc., as water (is the helper) of the movement of fish. It exists pervading Lokakasa, is formless and eternal, and is the object of knowledge of only the omniscient."

Dharma is, therefore, that which, not moving in itself and not imparting motion to any thing, helps the movement of Jiva and Pudgala. Without Dharma, the motion of Jiva and Pudgala would be impossible.

**ठाणजुदाण अधम्मो पुग्गलजीवाण ठाणसहयारी ।
छाया जह पहियाणं गच्छंता णेव सो धरई ॥१८॥**

**Thanajudana adhammo puggalajivana thanasahayari.
Chhaya jaha pahiyanam gachchhanta neva so dharayi. —(18)**

Padapatha.— जह *Jaha*, as. छाया *Chhaya*, shadow, पहियाणं *Pahiyanam*, of the travellers. ठाणजुदाण *Thanajudana*, stationary. पुग्गलजीवाण Puggalajivana, of the Pudgalas and Jivas. ठाणसयारी *Thanasahayari*, is assistant in making statiohary. अधम्मो *Adhammo*, Adharma. सो *So*, that. गच्छंता *Gachchhanta*, those moving. णेव *Neva*, does not. धरई *Dharai*, holds.

28. As shadow (assists the staying of) the travellers, (so) Adharma assists the staying of the Pudgalas and Jivas which are stationary, But that (*i. e.* Adharma) does not hold back moving (Pudgalas and Jivas).

COMMENTARY

Adharma is exactly the opposite of Dharma which has been described in Verse 17. Dharma is the fulcrum of motion, and Adharma is the fulcrum of rest. *Vide*-

जह हवदि धम्मदव्वं तह तं जाणेह दव्वमधमक्खं ।
ठिदिकिरियाजुत्ताणं कारणभूदं तु पुढवीव ॥

[पञ्चास्तिकायसमयसारः । ८६ ।]

Adharma, like Dharma, is eternal, without form and without activity. It does not stop the motion of Jiva or Pudgala, but it assists them in staying still, while they are in a state of rest. *Vide*—

"स ह्यकर्त्ताप्यधर्मस्याजीवपुद्गलयोः स्थितेः ।
नित्योऽमूर्त्तः क्रियाहीनः छायेव पथिकाङ्क्षिनाम्॥"
[Vardhamane Purane, XVI-30]

The following examples are invariably found in all Jain works, as illustrating Adharma. First, Adharma is likened to earth which does not stop creatures from moving but becomes a support of them when they are at rest. Secondly, Adharma is said to be like shadow which does not forcibly stop the travellers scorched by the rays of the sun from moving, but assists in their rest while they of their own accord come to sit in the shade.

Both these examples are given in the Verse 84, Canto XXI of Dharmasarmabhyudaya Kavya :

छायेव धर्मतप्तानामश्वादीनामिव क्षितिः ।
द्रव्यानाँ पुद्गलादीनामधर्मः स्थितिकारणम् ॥"

i. e. "Adharma is the cause of rest of Dravyas, Pudgala, etc. as shadow is that of (persons) heated by the rays of the sun, or as the earth is that of (creatures like) horses, etc."

In Tattvarthasara, Chapter III, Verses 35 and 36 we have :

"स्थित्या परिणतानां तु सचिवत्वं दधाति यः ।
तमधर्मं जिनाः प्राहुर्निरावरणदर्शनाः ॥
जीवानां पुद्गलानाञ्च कर्त्तव्ये स्थित्युपग्रहे ।
साधारणाश्रयोऽधर्मं पृथिवीवगवां स्थितौ ॥"

i. e. "Jivas, whose faith is unclouded, call that to be Adharma which ministers to the staying of Jivas and Pudgalas when these are prone to rest. Adharma supports all (to rest), like the earth allowing rest to the cows."

In Chandraprabhacharita, Canto XVIII, Verse 71, we have :

द्रव्यानां पुद्गलादीनामधर्मः स्थितिकारणम् ।
लोकेऽभिव्यापकेत्वादिर्धोऽ धर्मोऽपि धर्मवत् ॥"

i. e. "Adharma is the cause of rest of Dravyas, Pudgala, etc. Adh-

arma, like Dharma, has the same characteristics *viz.* it pervades Lokakasa etc. (the other qualities are that of being eternal, being without form, and being perceptible only by the omniscient.)

We should therefore remember that, without Dharma, it will be impossible for any substance (Dravya) to move. The universe is divided into two parts : (1) Lokakasa, which is pervaded throughout by Dharma and Adharma, and in which movement or rest may therefore happen and (2) Alokakasa, which is beyond Lokakasa, and in which Dharma and Adharma are absent. We have learnt previously that one of the characteristics of a Jiva is to move upwards. When a Jiva makes an attempt to move upwards, in its gradual stages of development, it is able to do so through the assistance of Dharma. By gradually moving higher and higher, it reaches the limits of Lokakasa, beyond which there is no Dharma. Hence, it is bound to stay there. This will explain why in Verse 14 we have said that liberated Jivas stay at the top of Lokakasa and, though possessing the characteristic of having an upward motion, they do not proceed any further.

अवगासदाणजोग्गं जीवादीणं वियाण आयासं ॥
जेणं लोगागासं अल्लोगागासमिदि दुविहं ॥ १९ ॥

Avagasadanajoggam jivadinam viyana ayasam
Jenam logagasam allogagasmidi dubiham—(19).

Padapatha—जीवादीणम् *Jivadinam*, of the Jivas. अवगासदाणजोग्गं *Avagasadanajoggam*, capable of allowing space. जेणं *Jenam*, Jain. आयासं *Ayasam*, Akasa. वियाण *Viyana*, know. लोगागासं *Logagasam*, Lokakasa. अल्लोगागासं *Allogagasam*, Alokakasa. इदि *Idi*, thus. दुविहं *Duviham*, of two kinds.

19. Know that which is capable of allowing space to Jiva etc. to be Akasa, according to Jainism Lokakasa and Alokakasa, thus (Akasa is) of two kinds.

COMMENTARY

The word Akasa is thus derived : "That in which the substances, Jiva etc. are revealed or that which reveals itself is known as Akasa," or it may be thus derived : "Akasa is that which allows space to other substances."

In our text, the last of the derivations is adopted, as this clearly explains the characteristics of Akasa. The chief characteristic of Akasa is to allow other substances to enter into or penetrate itself. This entering or penetration is expressed by the word Avagaha, which

AkalankaDeva explains as Anuprabesa or interpenetration. Uma Swami has also mentioned this characteristic of Akasa, e.g.

"आकाशस्यावगाहः ।"

[Tattvarthadhigama Sutra V. 18]

i. e. "interpenetrability is the characteristic of Akasa."

In Panchastikayasamayasara, verse 90, we have : "That which gives all the room to all Jivas, Pudgalas and the rest (*i. e.* Dharma, Adharma and Kala) is Akasa." In Tattvarthasara, Chapter iii. Verse 38, we have a similar idea : "Akasa is eternal, pervasive and all objects of the universe exist in it," and it has no form."

Akalanka Deva gives the following example to illustrate the interpenetrability of Akasa. He says that as water allows a swan to enter in itself, so Akasa allows the other substances to penetrate itself. But this example, being taken from the material word, should not be accepted in a strict sense, For, really, a swan displaces some water ; but Akasa being a subtle substance does not obstruct other substances. To have a better example, let us suppose the empty space between a room to be Akasa and the substances Dharma, Adharma, etc. to be lights of different lamps. Now, the space in a room can be filled up by the lights of different lamps which intermingle and penetrate the space. In the same manner, Akasa can allow the substances, Dharma, etc. to penetrate itself.

Akasa is of two kinds : Lokakasa and Alokakasa. These will b explained in the next verse.

धम्माधम्मा कालो पुग्गलजीवा य संति जावदिये ।
आयासे सो लोगो तत्तो परदो अलोगुत्तो ॥ २० ॥

Dhammadhamma kalo puggala-Jiva ya santi Javadiye.
Ayase so logo tatto parado alogutto.—[20]

Padepatha—जावदिये *Javadiye*, in which. आयासे *Ayase*, in Akasa. धम्माधम्मा *Dhammadhamma*, Dharma and Adharhma. कालो *Kalo*, Kala. य *Ya*, and. पुग्गलजीवा *Puggalajiva*, Pudgala and Jiva. संति *Santi*, exist. सो *So*, that. लोगो *Logo*, Lokakasa. तत्तो *Tatto*, that. परदो *Parado*, beyond. अलोगुत्तो *Alogutto*, is called Alokakasa.

20. Lokakasa is that in which Dharma, Adharma, Kala, Pudgala and Jiva exist. That which is beyond (this Lokakasa) is called Alokakasa.

COMMENTARY

Loka is that place in which happiness and misery are seen as results of virtue or vice, or Loka might be said to be that place in which things are got, or Loka is that place which is perceived by the omniscient." This is how AkalankaDeva derives the word Loka. Akasa with reference to Loka, or Akasa similar in extent to Loka is Lokakasa, and Akasa beyond Loka is Alokakasa.

Loka or the universe, according to the Jain idea consists of three divisions—Urdha Loka or the upper world, Madhya Loka or the middle world and Adho Loka or the lower world. The first is the above of celestial beings, the second of men and of other creatures, and the third of the inmates of hell. Surrounding these Lokas, which are situated one above the other, are three layers of air, the inner being humid, the middle dense and the outer rarified. Within the envelope of these layers, there is Lokakasa—an invisible substance which allows space to other substances and is equal in extent to the Lokas. In this Lokakasa, Jiva, Pudgala, Dharma, Adharma and Kala exist.

Beyond this Lokakasa, there is Alokakasa which is eternal, infinite, formless, without activity and perceptible only by the omniscient. In Alokakasa, there is only the substance Akasa and not Dharma, Adha- rma, Kala, Pudgala or Jiva.

दव्वपरिवट्टरूवो जो सो कालो हवेइ ववहारो ।
परिणामादीलक्खो वट्टणलक्खो य परमट्ठो ॥२१॥

Davvaparivattaruvo jo so kalo havei vavaharo.
Parinamadilakkho vattanalakkho ya paramattho.—(21)

Padapatha—जो *Jo*, which. दव्वपरिवट्टरूवो *Davvaparivattaruvo*, helping changes in substances. परिणामादिलक्खो *Parinamadilakkho*, understood from modifications, etc. सो *So*, that. ववहारो *Vavaharo*, Vyavahara. कालो *Kalo*, time, हवेय *Havei*, is, य *Ya*, which. वट्टणलक्खो *Vattanalakkho*, understood from continuity. परमट्ठो *Paramattho*, real,

21. Vyavahara Kala (Time from the ordinary point of view) is that which helps to produce changes in substances and which is known from modifications (produced in substances), while Parmarthika (*i.e.* real) Kala is understood from continuity.

COMMENTARY

Real time is, according to the Jain view, that which assists the changes in substances. To give a concrete example, we might say

that the stone under a potter's wheel assists in the movement of the wheel. The stone here does not impart motion to the wheel, but without this stone such a kind of motion would not have been possible. Similarly, time, according to Jainism, assists in the changes produced in substances, though it does not cause the same. The Jain view is, that time does not cause the changes which are produced in the substances, but indirectly aids the production of such changes. This is real time. But time, from the ordinary point of view, consists of hours, minutes, seconds, etc. by which we call a thing to be new or old according to changes produced in the same. These two kinds of time are technically called Kala and Samaya respectively. In all the Angas of the Jains we find the phrase. "In that Kala and in that Samaya" ("तेणं कालेणं तेणं समएणं"). Kala is eternal, void of form and without beginning or end. Kala has no varieties. Samaya has a beginning and an end, and consists of varieties, *viz.* hour, minute, second, etc. Kala may be said to be the substantial cause (Upadana Karana) of Samaya.

"Some say that there is no other Kala, except that which consists of acts comprised by the rising and setting of the sun, etc." That is to say, some deny that there is a real time (Nischaya Kala) behind the apparent time (Vyavahara Kala). But this view is untenable, for there must be a time having the characteristics of a substance different from the acts mentioned above. There must be something behind to help these acts. Though in ordinary parlance we apply the word time to such acts, real time is not identical with the same.

Vartana or continuity is the perception of the existence of a substance understood from changes produced in the same in separate moments of time, For example, we put rice in a pot containing water and place the same on a fire. After some time, we find that the rice has been boiled. From this we infer that slow changes must have been going on in the rice from the moment we put it in the raw state in the vessel, till we saw it in the boiled condition. Through out this period an existance is to be inferred. This perception of existence is called Vartana. Of course, this inference of existence of real time can only be made from the effects of apparent Time (Vyavaharika Kala) *viz.* the changes in the rice.

लोयायपदेसे इक्केक्के जे ठ्ठिया हु इक्केक्का ।
रयणाणं रासीमिव ते कालाणू असंखदव्वाणि ॥२२॥

Loyayapadese ikkekke je tthia hu ikkekka.
Rayananam rasimiva te kalauu asamkhadavvani.—(22)

Padapatha—इक्केक्के *Ikkekke,* in each. लोयायपदेसे *Loyayapadese,* Pradesa of Lokakasa, जे *Je,* which. इक्केक्का *Ikkekka,* one by one. कालाणू *Kalanu,* point of Time. रयणाणं *Rayananam,* jewels. रासीमिव *Rasimiva,* heaps. हु *Hu,* certaicly. ट्ठिया *Tthia,* are. ते *Te,* that. असंखदव्वाणि *Asamkhadavvani,* innumerable substances.

22. Those innumerable substances which exist one by one in each Pradesa of Lokakasa, like heaps of jewels, are points of time.

COMMENTARY

Kala or time consists of minute, points or particles which never mix with one another, but are always separate. The universe (Lokakasa) is full of these particles of time, no space within it being void of the same. It need not be mentioned that these particles of time are invisible, innumerable, inactive and without form.

In all the Jain works, these particles have been compared to innumerable jewels. This example illustrates the fact that the particles of time never mix up with one another. In Tattvarthasara, we have :

"एकैकवृत्त्या प्रत्येकमणवस्तस्य निष्क्रियाः ।
लोकाकाश-प्रदेशेषु रत्नराशिरिव स्थिताः ।।" [३।४४]

i. e. "The particles of that (Time) exist each in its own capacity, like heaps of jewels in the Pradesas of the Lokakasa (universe), and are without activity."

In Vardhamana Purana we have :

"लोकाकाशप्रदेशे ये ह्येकैका अणवः स्थिताः ।
भिन्नभिन्नप्रदेशस्था रत्नानामिव राशयः ।।"

[Canto XVI. Verse 35]

i. e. "The particles exist separately in different Pradesas of Lokakasa, like heaps of jewels in different places."

This characteristic of Time differentiates it from the other five kinds of substances, for, while the former consists of separable particles, the later are collections of indivisible and inseparable parts.

एवं छब्भेयमिदं जीवाजीवप्पभेददो दव्वं ।
उत्तं कालविजुत्तं णायव्वा पंच अत्थिकाया दु ।।२३।

Evam chhavbheyamidam jivajivappabhedado davvam.
Uttam kalavijuttam nayavva pancha atthikaya du.—(23)

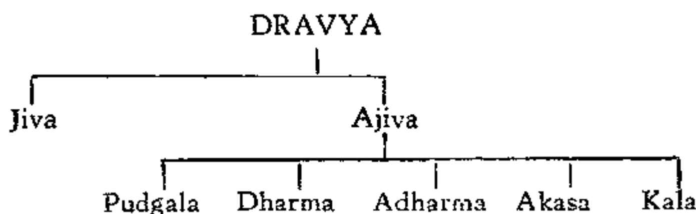
Padapatha—एवं *Evam,* in this manner. जीवाजीवप्पभेददो *Jivajivappabhedado,* according to the subdivisions of Jiva and Ajiva. इदं *Idam,*

this. दव्वं *Davvam*, Dravya. छब्भेयं *Chhavbheyam*, of six kinds. उत्तं *Uttam*, is called. दु *Du*, and. कालविजुत्तं *Kala-vijuttam*, without Kala. पंच *Pancha*, five. अत्थिकाया *Atthikaya*, Astikayas. णायव्वा *Nayavva*, to be known.

23. In this manner this Dravya is said to be of six kinds, according to the subdivisions of Jiva and Ajiva. The five, without Kala, should be understood to be Astikayas.

COMMENTARY

Dravya is divided into Jiva and Ajiva. Ajiva, again, is subdivided into Pudgala, Dharma, Adharma, Akasa and Kala. These five Ajivas, with jiva make up the six varieties of Dravya.



Of these six varieties, Jiva, Pudgala, Dharma, Adharma and Akasa are technically known as the five Astikayas. The meaning of the word Astikaya will be understood from verse 24, and the reason why Kala, the sixth variety of Dravya, is not called Asti-kaya, will be explained in Verse 25.

संति जदो तेणेदे अत्थीति भणंति जिणवरा जम्हा ।
काया इव बहुदेसा तम्हा काया य अत्थिकाया य ॥२४॥

Santi jado tenede atthiti bhananti jinavara jamha,
Kaya iva vahudesa tamha kaya ya atthikaya ya.—(24)

Padapatha—जदो *Jado*, because. एदे *Ede*, these. संति *Santi*, exist. तेण *Tena*, on that account. जिणवरा *Jinavara*, the great Jinas. अत्थीति *Atthiti*, as "Asti." भणंति *Bhananti*, say. य *ya*, and. जम्हा *Jamha*, because. काया *Kaya*, bodies. इव *Iva*, like. बहुदेसा *Vahudesa*, having many Pradesas. तम्हा *Tamha*, therefore. काया *Kaya*, Kayas. य *Ya*, and. अत्थिकाया *Atthikaya*, Astikayas.

24. As these exist, they are called "Asti" by the great Jinas, and because (they have) many Pradesas, like bodies, therefore (they are called) Kayas. (Hence these are called) Astikayas.

COMMENTARY

"Astikaya" consists of two words, "Asti" and 'Kaya.' 'Asti' literally means exists. Now, the five kinds of substances, *viz.* Jivá, Pudgala, Dharma, Adharma and Akasa always exist, hence, while mentioning any of these, one might say, "it exists." Again each of these substances has many Pradesas, like bodies. Hence each of these might also be said to be "Kaya" (literally, body). These two characteristics being combined, each of the aforesaid five substances are named 'Astikaya' or 'that which exists and has different Pradesas like a body'. It should be remembered that to be an Astikaya, a substance must have both these characteristics. The substance Kala (Time), though having the first characteristic (*viz.* existence), is not called Astikaya, because it does not have many Pradesas.

To be more clear, first let us understand what is meant by a Pradesa. Pradesa has been defined in Verse 27 to be that part of space which is obstructed by one indivisible atom of matter. A Pradesa can contain not only atoms of matter, but of particles of other substances also. Thus each of the substances have Pradesas. Now, Jiva, Pudgala, Dharma, Adharma and Akasa have many Pradesas, as these consist of many indivisible and inseparable parts, or, in other words, the particles of these are not separate, but are mixed up or capable of being mixed up. Hence, as we are unable to locate these particles in definite Pradesas, these substances can be said to occupy many Pradesas. But Kala consists of particles which never mix up, and consequently each of these particles occupies a particular Pradesa. Hence Kala is said to have one Pradesa only. But the other substances Jiva, Pudgala, Dharma, Adharma and Akasa having no separable and distinct particles occupying distinct Pradesas, are said to be of many Pradesas.

Kaya is that which has many Pradesas. The five substances, Jiva, Pudgala, Dharma, Adharma and Akasa have many Pradesas, and hence these are called Kayas ; but Kala, having but a single pradesa, is not called so. This is the reason why Kala is not called an 'Astikaya.'

होंति असंखा जीवे धम्माधम्मे अणंत आयासे ।
मुत्ते तिवह पवेसा कालस्सेगो ण तेण सो काओ ॥२५॥

Honti asamkha jiva dhammadhamme ananta ayase,
Mutte tivaha padesa kalassego na tena so kayo.—(25)

Padapatha—जीवे *Jive,* in Jiva. धम्माधम्मे *Dhammadhamme,* in Dharma and Adharma. असंखा *Asamkha,* innumerable. पवेसा *Padesa,*

Pradesas. होंति *Honti*, are. आयासे *Ayase*, in Akasa. अणंत *Ananta*; infinite. मुत्ते *Mutte*, in that which has form. तिविह *Tiviha*, of three sorts. कालस्स *Kalassa*, of Kala. एगो *Ego*. one. तेण *Tena*, for that. सो *So*, that. काओ *Kayo*, having body. ण *Na*, not.

25. In Jiva and in Dharma and Adharma, the Pradesas are innumerable, in Akasa (The Pradesas are) infinite and in that which has form (*viz.*, Pudgala) (these are) of three kinds, (viz., numerable, innumerable and infinite). Kala (Time) has one (Pradesha). Therefore, it is not (Called) Kaya.

COMMENTARY

Every kind of substance is made up of ultimate indivisible particles. The space occupied by one such particle is known as Pradesa. Now, the substances, Jiva, Dharma and Adharma have innumerable Pradesas. That is to say, the Pradesas of Jiva, Dharma and Adharma are beyond calculation. Lokakasa or the universe contains innumerable Pradesas and, as Jiva can fill up the whole of the universe by expansion, it is said to contain innumerable Pradesas. Dharma and Adharma also pervade all parts of the universe, as oil pervades the whole portion of a mustard seed. Hence these two substances also have innumerable Pradesas. Akasa is infinite, for it not only pervades the universe, but is even existent beyond it ; hence its Pradesas are infinite. The distinction between innumerable and infinite Pradesas consists in this that, while the former have a limit, though it is beyond the power of even an omniscient being to count them, the latter is without limits.

It may be urged that, without knowing the number of the Pradesas belonging to Akasa, how can one become omniscient? Akalanka Bhatta has replied to this that, to be ominiscient, it is sufficient to know that these are innumerable.

When we say that Pradesas of such and such a substance are innumerable, we mean that in reality these are incapable of being counted by any one. We are not speaking this with reference to the ordinary human beings who have limited powers of perception, but with reference to all beings. Hence, it must be supposed that an omniscient being only knows that Pradesas of such substances are innumerable. This is also the case when we speak of the infinite Pradesas.

Pudgala has Pradesas which are numerable, innumerable and infinite. To be more explicit, Pudgala or matter consists of ultimate indivisible particles which we might call atoms, remembering, however, that these atoms are more fine than the atoms as understood in the modern science. Now, two or more atoms of matter may combine and produce what is technically known as a Skandha. A Skandha may contain two, four, six, a hundred, a million or more atoms. The Pradesas or spaces obstructed by atoms in the state of Skandha can, therefore be counted, and hence we might say in this respect that matter (Pudgala) has numerable Pradesas. From another point of view, if we do away with the combination which produce Skandhas and suppose the atoms to exist separately, contemplating a division, Pudgala should be understood to have innumerable atoms, for Pudgala, as mentioned before, exists throughout Lokakasa or the universe. Again, Pudgala may be said to have infinite Pradesas also from another point of veiw, *viz.* the atoms of matter in a subtle state may be considered to be infinite.

If a doubt be started that how can infinite atoms exist in finite Lokakasa, we reply that atoms in a subtle state, though infinite, can exist in one Pradesa of Akasa, though in the gross state this is not possible. Thus matter in subtle state may be said to possess infinite Pradesas.

It has already been mentioned in the Commentary on Verse 24 that Kala has only one Pradesa, and this is the reason why we do not call it Kaya, for a Kaya is that which has more than one Pradesa.

एयपदेसोवि श्रणू णाणाखंधप्पदेसदो होदि ।
बहुदेसो उवयारा तेण य काश्रो भणंति सव्वण्हु ॥२६॥

Eyapadesovi anu nanakhandhappadesado hodi.
Bahudeso uvayara tena ya kayo bhananti savvanhu.—(26

Padapatha—एयपदेसोवि *Eyapadesovi*, though of one Pradesa. श्रणू *Anu*, atom. णाणाखंधप्पदेसदो *Nanakhandhappadesado*, on account of being Pradesa of many Shandhas. बहुदेसो *Bahudeso*, of many Pradesas. होदि *Hodi*, becomes. तेण *Tena*, therefore. य *Ya*, and. सव्वण्हु *Savvanhu*, the omniscient. उवयारा *Uvayasa*, ordinarily. काश्रो *Kayo*, Kaya. भणंति *Bhananti*, say.

26. An atom (of Pudgala), though having one Pradesa, becomes of many Pradesas, through being Pradesa in many Skandhas. For this reason, from the ordinary point of view, the omniscient ones call (it to be) Kaya.

COMMENTARY

It may be urged that, as each particle of Kala occupies a separate Pradesa, so we have said that Kala has one Pradesa, only; in the same manner, each atom of matter occupies one Pradesa, and consequently matter might also be said to have only one Pradesa. To this, we reply that it is true that a single atom of matter occupies a single Pradesa but this atom may combine with other atoms and form different Skandhas which have many pradesas. With referenc to this stage an atom may be said to have many Pradesas. For this reason, from the ordinary point of view, we recognise even one atom to have many Pradesas. And, as that which has many Pradesas is called Kaya so this atom also is known as Kaya.

The atoms in matter are capable of combining with one another and form Skandhas, but particles of Time cannot combine in this manner. It has been mentioned before that each particle of Time exists separately. Hence, though from the ordinary point view we may say an atom of matter to have many Pradesas with reference to its existence in a Skandha stage, we cannot say that a particle of Time in the same manner contains many Pradesas.

जावदियं आयासं अविभागीपुग्गलाणुवट्टद्धं ।
तं खु पदेसं जाणे सव्वाणुट्ठाणदाणरिहं ॥२७॥

Javadivam ayasam avibhagipuggalanuvatthaddham,
Tam khu padesam jane savvanutthanadanariham.—(27)

Padapatha --जावदियं *Javadiyam,* which portion. आयासं *Ayasam,* Akasa. अविभागीपुग्गलाणुवट्टद्धं *Avibhagipuggalanuvatthaddham,* is obstructed by one indivisible atom of Pudgala. तं *Tam,* that. खु *Khu,* surely. सव्वाणुट्ठाणदाणरिहं *Savvanutthanadanariham,* capable of giving space to particles of all. पदेसं *Padesam,* Pradesa. जाणे *Jane,* know.

27. Know that (to be) surely Pradesa which is obstructed by one indivisible atom of Pudgala and which can give space to all particles.

COMMENTARY

We have already mentioned more than once what is meant by a Pradesa. In this verse, we have a definition of Pradesa. That portion of Akasa which is obstructed by one indivisible ultimate atom of matter is known as a Pradesa, In such a Pradesa of Lokakasa, one Pradesa of Dharma, one Pradesa of Adharma, one particle of Kala

and innumerable atoms of matter, or even Skandhas in a subtle state may exist. The characteristic of Akasha is to give space to all these.

आसवबंधणसंवरणिज्जरमोक्खा सपुण्णपावा जे ।
जीवाजीवविसेसा ते वि समासेण पभणामो ॥२८॥

Asavabandhanasamvaranijjaramokkha sapunnapava je.
Jivajivavisesa te vi samasena pabhnamo.—(28)

Padapatha—जे *Je*, those. सपुण्णपावा *Sapunnapava*, with punya and Papa. आसवबंधणसंवरणिज्जरमोक्खा *Asava-bandhana-samvara-nijjara-mokkha*, Asrava, Bandha, Samvara, Nirjara and **Moksha** जीवाजीवविसेसा *Jivajiva-visesa*, varieties of Jiva and Ajiva. तेवि *Te vi*, those also. समासेण *Samasena*, briefly. पभणामो *Pabhanamo*, say.

28. We shall describe briefly those varieties of Jiva and Ajiva also which are (known as) Asrava, Bandha, Samvara. Nirjara and Moksha with Punya and Papa.

COMMENTARY

The author now takes up the subject of Asrava, Bandha Samvara, Nirjara Moksha Punya and Papa. These seven are commonly known as the seven Tatvas of Jainism. Adding Jiva and Ajiva to these we get the nine Tatvas of Jainisn. Each of these seven will be taken up and discussed one by one in Verses 29-38.

आसवदि जेण कम्मं परिणामेणप्पणो स विण्णेओ।
भावासवो जिणुत्तो कम्मासवणं परो होदि ॥२९॥

Asavadi jena kammam parinamenappano sa vinneo,
Bhavasavo jinutto kammasavanam paro hodi.—(29)

Padapatha—अप्पणो *Appano*, of the soul. जेण *Jena*, that. परिणामेण *Parinamena*, modification. कम्मं *Kammam*, Karma. आसवदि *Asavadi*, gets in. स *Sa*, that. जिणुत्तो *Jinutto*, called by the Jina. भावासवो *Bhavasavo*, Bhavasrava. विण्णेओ *Vinneo*, to be known. कम्मासवणं *Kammasavànam*, influx of Karmas. परो *Paro*, the next. होदि *Hodi*, is.

29. That modification of the soul by which Karma gets into (it) is to be known as Bhavasrava, as told by the Jina, and the other (kind of Asrava) is the influx of Karma.

COMMENTARY

Asrava has been defined to be the cause of the bondage of Karma *i. e.* that by which the Karmas enter the soul. Elsewhere, we have "those from which Karmas flow are called Asravas." These definitions are in keeping with the derivative meaning of the word Asrava, and throughout Jaina literature the word Asrava is used in this sense. We should mention in this connection that this use of the word Asrava, in its original and derivative sense, has been supposed to support the view that Jainism was prevalent before Buddhism. "We meet with many terms which are used alike by the Jains and the Buddhists. Among them there is one which the Buddhists must have borrowed from the Jains. The term Asrava, in Pali Asava is, according to the Buddhists, synonymous with Klesa, and it means human passoin, sin, corruption, depravity. Asrava, etymologically, meant 'flowing in' or 'influx,' and it was difficult to imagine why the Buddhists should have chosen just that word to denote sin, corruption, depravity. Even if taken in a metaphorical sense, it is not easy to see how, from the Buddhist point of view, it could come to express the idea of depravity and sin, for it might be asked what is to flow in and where is it to flow in? But with the Jains, Asrava retained its etymological meaning and it adequately expressed the idea denoted by the term Asrava, for according to Jain philosophy Asrava meant the influx of matter into the soul. Hence the term Asrava had its literal meaning, for there really was something flowning in, and the result of it was defilement or depravity. It is therefore easily imaginable that, in common parlance, Asrava should have got the meaning defilement or depravity, irrespective of the etymology, and this was just what happened to the word Asrava before it was received into Buddhist terminology. But the word could never have been used in its derivative meaning (sin), if it had not before been used in its literal meaning. And since the Jainas used the word in its original *i. e.* literal or etymological meaning, those who used it in the derived meaning must have adopted it from the Jains. Thus the use of the word Asrava by the Buddhists is a proof of their posteriority with regard to the Jains."

Umasvami says that Asrava results from the actions of the body and the mind and also from speech. Svami Kartikeya says that Asravas are certain movements of Jiva resulting from actions of speech and those of the mind and the body, either accompanied by or beleft of Moha Karma. As water enters a pond through various channels, so Karmas

enter a soul through the Asravas. As water enters a boat through holes, so Karma enters a soul through Asravas.

Asravas are broadly divided into (*a*) Bhavasrava and (*b*) Karmasrava or Dravyasrava. The former consists of the thought-activities which cause the influx of karmic mattet into a soul while the latter is the karmic matter itself, which enters a soul in this manner. In other words, in Bhavasrava we are concerned with thought activities, while in Dravyasrava or Karmasrava we have connection with matter. Abhayadeva says that Dravyasrava is the entrance of water through holes in a boat, when the boat is on the water, and Bhavasrava is the influx of Karma through the five senses of Jivas. In Vardhamana Purana we have "that Bhava made impure by attachment (Raga) etc., by which Karmas adhere to men possessing attachment, is called Bhavasrava. The influx of matter, in the shape of Karma, in a Jiva grasped by impure Bhavas, is known as Dravyasrava."

Varieties of these classes of Asrava will be mentioned in Verses 30 and 31 respectively.

मिच्छत्ताविरदिपमादजोगकोहादओ थ विण्णेया ।

पण पण पणदह तिय चदु कमसो भेदा दु पुव्वस्स ॥ ३० ॥

Michchhattaviradipamadajogakohadayo tha vinneya.
Pana pana panadaha tiya chadu kamaso bheda du
Puvvassa.—(30)

Padapatha—अथ *Atha,* then. पुव्वस्स *Puvvassa,* of the former. मिच्छत्ताविरदिपमादजोगकोहादओ *Michchhatta-viradi-pamada-joga-kohadayo,* Mithyatva, Avirati, Pramada, Yoga and Krodha, etc. कमसो *Kamso,* respectively. पण-पण-पणदह-तिय-चदु *Pana-pana-panadaha-tiya-chadu,* Five, five, fifteen, three and four. भेदा *Bheda,* classes विण्णेया *Vinneya,* are to be known.

30. Then, it should be known that of the former (*i.e.* Bhavasrava) (the subdivisions are) Mithyatva, Avirati, Pramada, Yoga, Anger, etc., (which are again of) five, five, fifteen, three and four classes, respcetively.

COMMENTARY

In this verse, the varieties of Bhavasrava are described to be of five kinds : Mithyatva (Delusion), Avirati (Lack of Control), Pramad (Inadvertence), Yoga (Activities) and Kasaya (Passions).

I. Mithyatva or Delusion is of five kinds : Ekanta, Viparita Vinaya, Samsaya and Ajnana.

(*a*) Ekanta Mithatva is that state of delusion when we have a false belief, without knowing the same to be false or without even attempting to examine. A person who is born and brought up in a family where the tenets of Jainism are unknown and who consequently takes up the doctrines of that family to be true may be said to have Ekanta Mityatva with respect to Jainism.

(*b*) Viparita Mithyatva is that state of delusion in which we think that this or that may both be true. A belief that one religion is as good as another, for both of these are true, may be said to be such a delusion according to Jainism.

(*c*) Vinaya Mithyatva is retaining a belief, even when we know it to be false. This state exists in those who, even when convinced of the falsity of their doctrines, stick to the same.

(*d*) Samsaya Mithyatva consists of a state of doubt as to whether a course is right or wrong. This srate arises when a person begins to lose faith in the doctrines which he holds and is going to have a belief in others.

(*e*) Ajnana Mithyatva is the state when a person has no belief at all. A man who does not employ his reasoning faculties, and is unable to form any definite idea about doctrines might be said to have this kind of delusion which obstructs knowledge.

II. Avirati or lack of control is also, of five kinds : (*a*) Himsa (Injury), (*b*) Anrita (Falsehood), (*c*) Chaurya (Stealing), (*d*) Abrahma (Incontinence) and (*e*) **Parigrahakanksha** (Desire to possess a thing which is not given) In some works, these five only are mentioned as subdivisions of Asrava For example, in the tenth Anga of the Jains, called Prasna Vyakarana, we have a desription of Asravas and Samvaras with their subdivisions; and in that work we have only the mention of the above five kinds of Avirati as subdivisions of Asrava. Abhayadeva, in his Commentary on Prasna Vyakarana, says that though in that work Asrava is said to be of five kinds, from another point of view forty-two varieties of Asrava are also recognised. Abhayadeva quotes this passage to support his view : "There are forty-two Asravasa viz. those arising from five Indriyas, four Kasayas, five Avratas, twenty-five Kriyas and three Yogas. In Dravyasamgraha, we have a mention of only thirty-two varieties of Asrava.

The five Aviratis are called Avratas by Umasvami. He however,

mentions many subdivisions of Asrava. Svami Kartikeya seems to support the author of Dravyasamgraha by saying, "Know these Asravas to be of various kinds, *viz.* Mithyatva etc."

III. Pramada or Inadvertance is said to consist of (*a*) Vikatha (Reprehensible talk), (*b*) Kasaya (Passions), (*c*) Indriya (Senses), (*d*) Nidra (Sleep) and (*e*) Raga (Attachment):

(*a*) Vikatha or reprehensible talk may be about the king (Raja-katha), the state (Rastra-katha), women (Strikatha) or food (Bhojana katha) Thus it is of four varieties.

(*b*) Kasaya or passions are Krodha (Anger), Mana (Pride), Maya (Deceipt) and Lobha (Greed).

(*c*) Indriya or the senses are five *viz.* the senses of touch, taste, smell, sight and hearing.

(*d*) Nidra (Sleep) and (*e*) Raga (Attachment) to worldly objects are the last two varieties of Pramada.

In some works Pramada or Inadvertance has not been mentioned as a sub-class of Bhavasrava. The author of Dravya-Samgraha himself, in his another work called Gommata Sara, only mentions Mithyatva, Avirati, Kasaya and Yoga to be subdivisions of Asrava.

IV. Yoga consists of the activities of the Manas (Mind), Vachana (speech) and Kaya (Body). Though the author of Dravya-Samgraha stops here, in other works we meet with futher subdivisions *e. g.* the activities of mind and speech are each divided into four classes, according as the same are true, untrue or mixed, and the activities of the body also are said to be of seven kinds.

V. Kasayas or passions are four in number: Anger, Pride, Deceit and Greed. Each of these, again, are of four varieties, according as the same are of intense, great, moderate or mild degrees. Thus we get sixteen varieties of Kasaya. In some works, we get a mention of nine No-Kasayas which, together with the sixteen, make up twenty-five varieties of Kasayas. The No-Kasayas are Hasya (Laughter), Rati (Pleasure), Arati (Pain) Soka (Grief), Bhaya (Fear), Jugupsa (Hatred), Striveda (knowledge of the feminine gender), Purus-veda (knowledge of the masculine gender) and Napumsaka-veda (knowledge of the gender of a eunuch).

णाणावरणादीणं जोग्गं जं पुग्गलं समासवदि ।
दव्वासवो स णेओ अणेयभेदो जिणक्खादो ॥ ३१ ॥

Nanavaranadinam joggam jam puggalam samasavadi.
Davvasavo sa neo aneyabhedo jinakkhado.—(31)

Padapatha—णाणावरणादीणं *Nanavaranadinam*, of Jnanavaraniya, etc. जोग्गं *Joggam*, fit. जं *Jam*, which. पुग्गलं *Puggalam*, Pudgala. समासवदि *Samasavadi*, inflows. स *Sa*, that. जिणक्खादो *Jinakkhado*, told by the Jina. अणेयभेदो *Aneyabhedo*, of many kinds. दव्वासवो *Davvasavo*, Dravyasrava. णेओ *Neyo*, to be known.

31. That influx of matter which causes Jnanavaraniya etc., is to be known as Dravyasrava as called by the Jina and possessing many varieties.

COMMENTARY

We have observed that the Bhavasravas are thought-activities which prepare the way for the influx of matter into Jiva. Dravyasrava is the actual flowing in of matter into the soul by which the eight kinds of Karma mentioned in Verse 14 are produced. As it is easy for particles of dust to stick to the body of a person if the same be smeared with oil, so it becomes easier for particles of matter to enter a soul when it is vitiated by certain thought-activities (Bhavasravas). First of all, therefore, these are the reprehensible thought-activities (Bhavasravas). These are followed by the influx of matter (Dravyasrava). When matter enters the soul in this manner, the eight kinds of Karma are produced.

Thus, Dravyasrava may be said to be primariy of eight kinds according to the eight varieties of Karma, *viz.* Jnanavaraniya, Darsanavarniya, Vedaniya, Mohaniya, Ayu, Nama, Gotra and Antaraya. Further subdivisions are also made of these kinds of Karmas. Jnanavaraniya is said to be of five kinds—Darsanavaraniya of nine, Vedaniya of two, Mohaniya of twenty-eight, Ayu of four, Nama of ninety-three, Gotra of two and Antaraya of five kinds. The total number of the varieties of Dravyasrava is there fore, one hundred and forty-eight. The author of Dravya-Samgraha has treated these varieties in detail in his work named Gommata Sara (Karma-kanda). Here verse, he simply says that Dravyasrava is of many varieties. Consequently, we need not go into these detailed subdivisions.

बज्झदि कम्म जेण दु चेदणभावेण भावबंधो सो ।
कम्मादपदेसाणं अण्णोण्णपवेसणं इदरो ।। ३२ ।।

**Bajjhadi kammam jena du chedanabhavena bhavabandho so.
Kammadapadesanam annonnapavesanam idaro.—(32)**

Padapatha—जेण *Jena*, which. चेदणभावेण *Chedanabhavena*, conscious state. कम्मं *Kammam*, Karma. बज्झदि *Bajjhadi*, is bound, स *Sa* that. भावबंधो *Bhavabandho*, Bhava-bandha. दु *Du*, but. कम्मादपदेसाणं *Kammadapadesanam*, of the Pradesas of Karma and Atma (soul). अण्णोण्णपवेसणं *Annonnapavesanam*. inter-penetration. इदरो *Idaro*, the other.

32. That conscious state by which Karma is bound (with the soul) is called Bhava-bandha, while the interpenetration of the Pradesas of Karma and the soul is the other (*i.e.* Dravyabandha).

COMMENTARY

We have learnt in Verses 29-31 the causes, on account of which Karmas enter a soul. Now, when there is such an influx of Karmas, there is a bondage of the soul with these Karmas. This bondage is called Bandha.

Bondage of the soul with Karmas is made by the conscious states of mind, when a soul is excited with attachment or aversion. These states of consciousness are known as Bhava-bandha. In Vardhamana-Purana (Canto XVI, Verse 43) we have:

"चेतनापरिणामेन रागद्वेषमयेन च ।
येन कर्माणिबध्यन्ते भावबन्धः एव हि ।। "

i. e. "That modification of consciousness consisting of attachment or aversion by which Karmas are tied (to the soul) is known as Bhava-bandha." Bhava-bandha is, therefore, the alliance of the soul with mental activities which are produced when we are excited with attachment or aversion to worldly objects.

First of all, therefore, there is an influx of Karmas, through Asravas. Then, there are some activities of consciousness which attach themselves to the soul, producing a peculiar kind of bondage. This is what we call Bhava-bandha. After this Bhava-bandha, there is a union of Jiva with actual Karmas. This union consists of the interpenetration of the soul and Karmas, and the bondage resulting from this is known as Dravya-bandha. In Vardhamana-Purana (Canto XVI, Verse 44) we have :

"भावबन्धनिमित्तेन संश्लेषो जीवकर्मणोः ।
योऽस्मो चतुः प्रकारोऽत्र द्रव्यबन्धो बुधैः स्मृतः ॥"

i. e. "That union of Jiva and Karma which is caused by Bhava-bandha and is of four kinds, is called Dravya-bandha by the learned."

Bandha is, therfore, the assimilation of matter existing in many Pradesas by Jiva, when it is excited by Kasaya (*i. e.* attachment and aversion). We have already described the results of this bondage in the commentary on Verse 7.

पयडिट्ठिदि अणुभागप्पदेसभेदा दु चदुविधो बंधो ।
जोगा पयडिपदेसा ठिदिअणुभागा कसायदो होंति ॥ ३३ ॥

Payaditthidianubhagappadesabheda du chaduvidho bandho.
Joga payadipadesa thidianubhaga kasayado honti.—(33)

Padapatha—बंधो *Bandho*, Bandha. पयडिट्ठिदि अणुभागप्पदेसभेदा *Payaditthidi anubhagappadesabheda*, according to the subdivisions, Prakriti, Sthiti , Anubhaga and Pradesa. चदुविधो *Chaduvidho*, is of four kinds. पयडिपदेसा *Payadi-padesa*, Prakriti and Pradesa. जोगा *Joga*, from Yoga. होंति *Hcnti*, are. दु *Du*, but. ठिदि-अणुभागा *Thidianubhaga*, Sthiti and Anubhaga. कसायदो Kasayado, from Kasaya.

33. Bandha is of four kinds, according to the (subdivisions, *viz.*) Prakriti, Sthiti, Anubhaga and Pradesa. Prakirti and Pradesa are (produced) from Yoga, but Sthiti and Anubhaga are from Kasaya.

COMMENTARY.

When there is an influx of matter into the soul, certain energies (Karma) are produced which consist of boudage of the soul with matter. It has been stated before that Karma is of eight kinds: Jnanavaraniya, Darsanavaraniya, Vedaniya, Mohaniya, Ayu, Nama, Gotra and Antaraya. What is the natur of each of these eight kinds of Karma ? The nature of the first two kinds of Karma is to obscure Jnana and Darsana respectively , that of the third to produce happiness or misey ; that of the fourth to produce illusion; that of the fifth to attach a soul to a body for a certain period ; that of the sixth to produce Shape ; that of the seventh to cause birth in high and low families ; and that of the eighth to put obstacles to several characteristics of the soul. Now, all these are the different natures (Prakritis) of Karma. Bandha or bondage can also be regarded to be of various natures, corresponding to the different natures of Karmas. The first

variety of Bandha or bondage is, therefore, with respect to its Prakriti or nature

Now, the time during which the various kinds of Karma will stay in a soul, called its Sthiti or duration. Bandha or bondage also has a duration equal in extent with the duration of Karmas. The second variety of Bandha is, therefore,recognised with respect to this duration (Sthiti).

Karmas may be of intense, mediocre or mild degrees, as regards the results which these may produce. Bandha or bondage also may be of these three degrees of intensity. We therefore recognise the third variety of Bandha with regard to its Anubhaga (Intensity).

The fourth variety of Bandha is with regards to its **Pradesa** (or mass). The karmas interpenetrate Pradesas of the soul and attach themselves to the same. Considering this existence of Karma and soul in one place, we speak of the fourth variety of Bandha with respect to its mass (Pradesa).

Umasvami has also mentioned these four varieties of Bandh. In Vardhamana Purana we have: "Bandha which is of an evil nature and productive of all evils is of four kinds, viz. Prakriti, Sthiti, Anubhaga and Pradesa." Harichandra and Viranandi also mention the same.

In a word, we consider bondage with respect to its nature (Prakriti), duration (Sthiti), intensity (Anubhaga) and mass (Pradesa).

The nature (Prakriti) and mass (Pradesa) of bondage result from the activities of thought, speech and body, while the duration of bondage (Sthiti) and intensity (Anubhaga) result from the attachment and aversion of the soul towards worldly objects. In other words, Kasaya or attachment and aversion of the soul towards worldly objects is the Antaranga (internal) cause of bondage, and determines the duration and intensity of it; while the activities of mind, speech and body are the Vahiranga (external) cause of the bondage and determines its nature and mass. In Panchastikaya-samaya-sara also we have a similar idea.

चेदणपरिणामो जो कम्मस्सासवणिरोहणो हेउ ।
सो भावसंवरो खलु दव्वासवरोहणो अण्णो ॥३४॥

Chedanaparinamo jo kammassasavanirohaneheu,
So bhavasamvaro khalu davvasavarohane anno.—(34)

Padapatha—जो *Jo,* which. चेदणपरिणामो *Chedanaparinamo*, the modification of consciousness. कम्मस्य *Kammassa*, of Karma. आसवणिरोहणे

Asavanirohane, in checking Asrava. हेऊ *Heu*, the cause. सो *So*, that. खलु *Khalu*, surely. भावसंवरो *Bhava-samvro*, Bhava-samvara. दव्वासवरोहणे *Davvasava-rohane*, in checking Dravyasrava. अण्णो *Anno*, the other.

34. That modification of consciousness which is the cause of checking Asrava (influx) of Karma, is surely Bhavasamvara, and the other (known as Dravyasamvara is known from) checking Dravyasrava.

COMMENTARY

Samvara is the antagonistic principle of Asrava. The word is thus derived : that which checks the causes of Karma, such as killing, etc. (i. e. that which stops Asrava) is known to be Samvara. Those by which the water of Karma is prevented from entering the pond of self, are known as Samvaras. Samvaras are refraining from killing, etc.

To be more explicit, Asrava being the influx of Karma, through some openings (as we have seen before), Samvara is the stoppage of these openings leading to the stoppage of Asrava. To use our old illustration, the holes will allow influx (Asrava) of water (karma) in a boat (Jiva); but if these holes be stopped (Samvara), there will be no advent of water (Karma) in the boat (Jiva).

As there are two kinds of Asravas, so two kinds of Samvras are also recognised as opposite principles to each of these kinds of Asrava. These are called Bhava-samvara and Dravya-samvara, as opposed to Bhavasrava and Dravyasrava, respectively. Abhayadeva Acharya has said that Bhavasamvara is the stoppage of the inlets of senses through which Karma enters the soul, and Dravyasamvara is the stoppage, for example, of holes through which water enters a boat. In vardhamana Puran we have : "That modification of consciousness which is void of attachment and aversion, and by which the influx of Karmas is stopped, is called Bhava-samvara." And "that by which the Yogis stop all kinds of influx through the great vows and meditation is called Dravya-samvara."

These are two principal varieties of Samvara, but the first variety *viz.* Bhavasamvara is again subdivided into many classes which will be described in the following verse.

वदसमिदीगुत्तीओ धम्माणुपिहा परीसहजओ य ।
चारित्तं बहुभेयंणायव्वा भावसंवरविसेसा ॥३५॥

Vadasamidiguttio dhammanupiha parisahajao ya,
Charittam vabvbheyam nayavva bhavasamvaravisesa.—(35)

Padapatha—वद-समिदीगुत्तीओ *Vada-samidiguttio*, Vratas, Samiti s,

and Guptis. य *Ya*, and. धम्माणुपिहा *Dhammanupiha*, Dharmas and Anupreksas. परिसहजओ *Parisahajao*, Parisahajaya. बहुभेयं *Vahubheyam*, of many kinds. चारित्तं *Charittam*, Charitra. भावसंवरविसेसा *Bhavasamvaravisesa*, the varieties of Bhava-samvara. णायव्वा *Nayavva*, to be known.

35. The Vratas (Vows), Samitis (attitudes of carefulness), Guptis (Restraints), Dharmas (Observances), Anupreksas (Meditations), Parisaha-jayas (the victories over troubles) and various kinds of Charitra (Conduct are to be known as varieties of Bhava-samvara.

COMMENTARY

From this verse, we learn that Bhavasamvara is of seven varieties: Vrata, Samiti, Gupti, Dharma, Anupreksa, Parisaha-jaya and Charita. Each of these, again, are divided into various subclasses.

A. Vrata or vows is of five Kinds, *viz*. Ahimsa (Abstinence from injury), Satya (Truthfulness), Achaurya or Asteya (Abstinence from stealing). Brahmacharya (Abstinence from sexual pleasures) and Aparigraha (Abstinence from acceptance of worldly objects). Umasvami has mentioned these five varieties of Vrata, and has defined each of them. In Prasna Vyakarana, Samvara is said to consist of five varieties only. The five rules of conduct (Pancha Silas) of the Buddhists correspond to the five Vratas of Jainism; and a parallel may also be found in the commandments, such as, "Thou shalt not kill," "Thou shalt not steal," "Thou shalt not commit adultery," etc. which are promulgated by Christianity.

B. Samiti or carefulness is of five kinds : (*a*) Irya, i. e. using paths trodden by men and beasts in such a manner as not to cause injury to any creature, (*b*) Bhasa *i. e.* gentle and beneficial talk, (*c*) Esana, *i. e.* recieving alms, avoding the faults reprehended in Jaina canons, (*d*) Adana-niksepa, *i. e.* receiving and keeping things which are necessary for religious purposes only, after examination, and (*e*) Utsarga, *i.e.* attending to calls of nature in unfrequented places.

C. Gupti or restraint is of three kinds: (*a*) Kaya-gupti or restraint of movements of the body, (*b*) Vag-gupti or restraint of the tongue so that it might not utter bad language and (*c*) Mano-gupti or restraint of mind from thinking about forbidden matter.

D. Dharma or observance is of ten kinds : the observance of (*a*) Uttam Kshamaor excellent forgiveness, (*b*) Uttama Mardava or excellent humility (*c*) Uttam Arjava or excellent straightforwardness, (*d*) Uttama Satya or excellent truth, (*e*) Uttama Saucha or excellent clearliness, (*f*) Uttama Samyama or excellent restraint, (*g*) Uttama

Tapa or excellant penance, (*h*) Uttama Tyaga or excellent abandonment, (*i*) Uttama Akinchanya or excellent indifference and (*j*) Uttama Brahmacharya or excellent celibacy.

The seventh variety of Dharma, *viz.* Uttama Tapa is, again, of two kinds: Vahya (external) and Avyantar (internal). Vahya Tapa (external penance) consists of Anasana (fasting), Avamodarya (regulation of diet), Vritti-parisankhyana (regulation of meals by observing the rules enjoined in the Jaina scriptures for begging alms), Rasa parityaga (abstinence from appetising food), Vivikta-sayyasana (sitting and lying at quiet and solitary places) and Kaya-Klesa (practice of bodily austerities). Avyantara Tapa (internal penance) consists of Prayaschitta (expiation), Vinaya (reverence), Vaiavritya (service). Svadhyaya (study of scriptures), Vyutsarga (giving up mundane objects and thought about the same) and Dhyana (meditation).

E. Anupreksa or reflection is of twelve kinds: (*a*) Anityanupreksa or reflection that every thing in this world is transient, (*b*) Asarananupreksa or reflection that that there is no other refuge of us in this world, except our own truth,(*c*) Samsaranupreksa or reflection about the cycles of worldly existence, (*d*) Ekatvanupreksa or reflection that a person is solely and individually responsible for his own acts, whether good or bad, (*e*) Anyatvanupreksa or reflection that non-ego is separate from the ego. (*f*) Asuchitvanupreksa or reflection that the body and all that appertains to it is unclean, (*g*) Asravanuyreksa or reflection about the influx of Karma, (*h*) Samvaranupreksa or reflection about stoppage of the influx of Karma, (*i*) Nirjaranupreksa or reflection about the removal of foreign energies which have already entered the soul, (*j*) Lokanupreksa or reflection about soul and matter and the real substances of this universe, (*k*) Bodhidurlabhanupreksa or reflection about the difficulty of attaining perfect faith, perfect knowledge and perfect conduct and (*l*) Dharmanupreksa or constant reflection about the essential principles of the universe.

F. Parisaha-Jaya or conquering the troubles is the sixth kind of Samvara. The troubles which may afflict a hermit are of various kinds. Gaining victory over all these troubles is what is known as Parisahajaya. The varieties of these are: (*a*) Ksudhaparisahajaya or the victory over the troubles of hunger (*b*) Pipasa-parisaha-jaya or the victory over the troubles of thirst, (*c*) Sita-parisahajaya or victory over the troubles of cold, (*d*) Usnaparisahajaya or the victory over the troubles of heat, (*e*) Damsa-masaka-parisahajaya or the victory over the troubles from mosquitoes and gnats, (*f*) Nagnya parisahajaya or

the victory over the feeling of shame arising from nudity, (*g*) **Aratipa-risahajaya** or the victory over the feeling of dissatisfaction with hunger, thirst, etc, (*h*) Striparisahajaya or the victory over the disturbance of tranquility at the sight of fair women or the movements of them, (*i*) Charyaparisahajaya or the victory over the feelings of fatigue arising from travelling on the roads, (*j*) Nisadyaparisahajaya or victory over the desire of moving from a fixed posture in meditation, (*k*) Sayya -parisahajaya or the victory over the desire of a bed prohibited in the Jaina scriptures, (l) Akrosa-parisahajaya is conquering the feelings of anger when one is insulted by another, (*m*) Badha-parisahajaya or the conquering of ill-feeling against an enemy who comes to kill, (*n*) Yachana-parisaha jaya or conquering the desire to ask anything from anyone, even at the time of greatest need, (*o*) Alabha-parisahajaya is the victory over the feeling of dissatisaction arising from not getting worldly objects, (*p*) Roga-parisahajaya or the victory over the feeling pains of arising from wounds in the feet by treading over thorns, etc., (*p*) **Trina**-sparsa-parisaha jaya or the victory over feeling of pain arising from **Wounds** in the feet by treading over thornt, etc ., (*r*) Mal-parisahajaya is conquering the feeling of disgust which arises from seeing one's body to be unclean, (*s*) Satkarapuraskara parisahajaya or the victory over the desire to gain respect, praise or reward, (*t*) Prajna-parisahajaya or the victory over the feeling of pride at one's learning, (*u*) Ajnana-parisahajaya or the victory over the feeling of despair arising out of failure to gain knowledge by certain hindrances and (*v*) Adarsana-parisahajaya or conquering the feeling of sadness or despair when one fails to obtain desired fruits, even after practise of penances, etc. These are the twenty-two kinds of victory over troubles.

G. Charitra or Right Conduct is of five kinds : (*a*) Samayika-charitra (Equanimity) consisting of self-absorption in which a person refrains during his whole lite or for a certain fixed period from injury, false-hood, lust, stealing and acceptance of things which are not given (*b*) Chhedopasthapana (Resettling after a break) consisting of penalties for faults arising from inadvertence or negligence, on account of which one losses equanimity. (This therefore may be said to consist of an attempt to recover equanimity ; after a fall from the same, (*c*) Parihara-visuddhi (Purity obtained by refraining from injury to living beings) which is only found in a saint who being thirty years old, serves a Tirthankar from three to nine years, who is devoid of inadvertence and absorbed in self contemplation and who practises other observances, (*d*) Suksemasamparaya consisting of conduct in

which only the passion greed is present in a very subtle state while all other passions have been destroyed. (This kind of conduct is only in one who has reached the tenth stage of development), (*e*) Yathakhyata (Perfect Right Conduct) characterised by subsidence or destruction of all the passions. It is present in beings who are in the eleventh, twelfth, thirteenth and fourteenth stage of development.

We have thus seen that Samvará is first divided into two classes: Bhava-samvara and Dravya-samvara, the first of which, again, has many subdivisions. The first variety of Bhavasamvara *viz.* Vrata is not counted as such by Umaswami, Amrita chandra Suri, and Svamikartikeya. Abhayadeva Acharya, again, in his commentary on Sthananga says that Samvara is of forty-two kinds.

In the Jain epics also we do not find Vrata included in the subdivisions of Samvara; but only Gupti, Samiti, Dharma Anupreksa, Parisahajaya and Charitra are mentioned as varieties of Samvara. Vrata, with all its five varieties, is however, mentioned in all the above-mentioned works, though not as a sub-division of Samvara, yet as a factor opposed to Avrata.

जह्कालेण तवेण य भुत्तरसं कम्मपुग्गलं जेण ।
भावेण सडदि णेया तस्सडणं चेदि णिज्जरा दुविहा ॥ ३६ ॥

Jahakalena tavena ya bhuttarasam kammapuggalam jena.
Bhavena sadadi neya tassadanam chedi nijjara duviha.—(36)

Padapatha—जहकालेण *Jahakalena,* in proper time. भुत्तरसं *Bhuttarasam,* whose fruits are enjoved. कम्मपुग्गलं *Kammapuggalam,* the matter of Karma. जेण *Jena,* that. भावेण *Bhavena,* Bhava. सडदि *Sadadi,* disappears. य *Ya,* and. तवेण *Tavena,* by penance. च *Cha,* and. तस्सडणं *Tassadanam,* that disappearance. इदि *Idi,* thus. णिज्जरा *Nijjara,* Nirjara. दुविहा *Duviha,* of two kinds. णेया *Neya,* to be known.

36. That Bhava (modification of the soul) by which the matter of Karma disappears in proper time after the fruits [of such Karma] are enjoyed [is called Bhava-Nirjara], also [the destruction of Karmic matter] through penances [is known as Bhava-Nirjara.] And that destruction [itself] [is known as Dravya-Nirjara] Thus Nirjara should be Known of two kinds.

COMMENTARY

We have seen how the matter of Karma enters the soul through Asrava and how this influx might be stopped by Samvara. But now the question arises, that we might stop a further influx of Karmic matter by Samvata, but how can we be freed from the same which

has already taken possession of the soul ? The answer to this is given in this verse,, where it is laid down that by Nirjara we can free ourselves from the Karmic matter which has already entered the soul.

What is Nirjara ? The destruction of Karmas is called Nirjara. This destruction may be of two kinds : Bhava-Nirjara and Dravya-Nirjara. Bhava-Nirjara consists of that modification of the sou l which preceds and favours the separation of Karmic matter from th e soul. Dravya-Nirjara is the actual separation of the Karmic matter from the soul. In other words, Bhava-Nirjara is that state of the soul when the material particles arising from Karma disappear while Dravya-Nirjara is the disappearance itself.

Bhava-Nirjara is of two kinds: Savipaka or Akama and Avipaka or Sakama. That is to say, Karmas are destroyed in two ways: *viz.* (1) after their fruits are fully enjoyed and (2) through penances before such enjoyment of fruits. Every person is affected with good or bad Karmas, the fruits of which are enjoyed by them in existence in earth, heaven or hell according to the kind of Karma possessed by them. There is a fixed period of such enjoyment of the fruits of Karmas, and after the lapse of that period when the said fruits of Karmas are fully enjoyed, a person is freed from Karmas which disappear of their own accord. This is what is known as Savipaka Nirjara (or destruction of Karmas after the enjoyment of fruits). This kind of Nirjara can happen to all beings, for all kinds of Karmas of all beings disappear in this manner after a proper period. As this disappearance takes place without the activity of a person, it is also called Akama (or un-intentional) Nirjara.

The second kind of destruction of Karmas takes place when the sages practise penances, by the force of which the Karmas disappear even before their fruits are enjoyed. This is consequently known as Avipaka Nirjara (or destruction of Karmas without the enjoyment of their fruits). As such a kind of destruction can only be produced by intentional effort on behalf of a person, it is known as Sakama (intentional) Nirjara.

The soul is like a mirror which becomes dim when the dust of Karrma accumulates on its surface. By Nirjara this dust of Karma is removed and the soul attains clearness. The good or bad Karmas disappear either of their own accord without any activity on the part of a soul when their fruits are enjoyed in earth, heaven or hell, or by the effort on the part of a person consisting of practice of penances.

We have already mentioned that there are twelve kinds of penances, according as they are external or internal. A person must practice first of all Samvara so as to stop all further influx of Karmas, and then begin to destroy the Karmas already amalgamated with the soul, by means of penances. This is the way in which the destruction of Karmas takes place in the case of sages, while, ordinarily, with respect to all classes of beings, the Karmas disappear only after their fruits are fully enjoyed.

सव्वस्स कम्मणो जो खयहेदू अप्पणो हु परिणामो ।
णेओ स भावमोक्खो दव्वविमोक्खो य कम्मपुधभवो ।। ३७ ।।

**Savvassa Kammano jo khayahedu appano hu parinamo,
Neo sa bhavamokkho davvavimokkho ya kammapudha-
bhavo.—(37)**

Padapatha—जो *Jo*, that. अप्पणो *Appano*, soul's. परिणामो *Parinamo*, modification. सव्वस्स *Savvassa*, of all. कम्मणो *Kammano*, Karma. खयहेदू *Khaya* hedu, the cause of desruction. स *Sa*, that. हु *Hu*, surely. भावमोक्खो *Bhava-mokkho*, Bhava-moksa. णेओ *Neyo*, to be known. य *Ya*, and कम्मपुधभावो *Kammapudha-bhavo*, separation of Karmá. दव्वविमोक्खो *Davva-vimokkho*, Dravya-moksha.

37. That modification of the soul which is the cause of the destruction of all Karmas, is surely to be known as Bhava-moksha and (actual) separation of the Karmas [is] Dravya-moksha.

COMMENTARY

When a person is desirous of having liberation, he attempts to have perfect faith, perfect knowledge and perfect conduct. (See Verse 39). Having perfect faith, knowledge and conduct, he becomes free from the four kinds of Ghatiya Karmas, Jnanavaraniya, Darsana-varaniya, Mohaniya and Antaraya (see Commentary on Verse 14). This modification of the soul which leads to the destruction of the Karmas mentioned above is called Bhavamoksa. The commentator Brahmadeva says that by the words "all Karmas" in the Verse, the four Ghatiya Dravya and Bhava Karmas only are meant. In Vardha-mana Purana we have :

"सर्वेषां कर्मणां योऽत्र क्षयहेतुः शिवार्थिनः ।
परिणामोऽतिशुद्धः स भावमोक्षो जिनैर्मतः ।।"

[Canto XVI. 72]

i. e. "The extremely pure modification of the soul which is the cause of destruction of all kinds of Karmá in a person desirous of good, is regarded as Bhava-moksha by the Jinas."

Now, there is another kind of Moksha, called Dravya-moksha, which consists of the separation of the soul from the Aghatiya Karmas *viz.* Ayu, Nama, Gotra and Vedaniya Karmas which disappear last of all. This happens when a being is in the last stage of development which is known as Ayogi. (See Commentary on Verse 13). In Vardhamana Purana we have :—

"कृत्स्नेभ्यः कर्मजातेभ्यो विश्लेषो यश्चिदात्मनः ।
परमसद्ध्यानयोगेन द्रव्यमोक्षः स कथ्यते ॥"

[Canto XVI. 73]

i.e. "The separation of the conscious soul from all kinds of Karmas by excellent meditation is known as Dravya-moksha."

By Bhava-moksha, therefore, one is freed from the first four, and by Dravya-moksha from the last four kinds of Karmas. Both these kinds of Moksa together lead to perfect liberation.

Umasvami has written in his Tatvartha Sutra X. 1, 2 that a person attains Kevala Jnana (Omniscience) when first his Mohaniya Karmas and then his Jnanavaraniya, Darshanavaraniya and Antaraya Karmas are destroyed. After attaining Kevala Jnana, the cause producing bondage being absent and Nirjara being present, a person becomes free from the remaining Karmas *viz.* Vedaniya, Ayu, Nama and Gotra Karmas, and thus being void of all kinds of Karma attains liberation.

We have seen that Karmas take possession of a soul through Asravas. This influx of Karmas can be stopped by Samvaras. By this stoppage, fresh Karmas cannot enter the soul. But even after stopping the entrance of fresh Karmas, it is necessary to purge the soul from Karmas which have already taken possession of the former. This can be done by Nirjara. Then only the Karmas, Vedaniya, Nama, Gotra and Ayu which cause worldly existence disappear and a being attains liberation. In Panchastikaya-samayasara we have :

"जो संवरेण जुत्तो णिज्जरमाणोध सव्वकम्माणि ।
ववगदवेदाउस्सो मुयदि भवं तेण सो मोक्खो ॥"

[Verse 153]

i.e. "He who having Samvara and destroying all Karmas through Nirjara becomes free from Vedaniya, Nama, Gotra and Ayu Karmas leaves the world. Therefore this is called Moksha (liberation)".

सुह-असुह-भाव-जुत्ता पुण्णं पावं हवंति खलु जीवा ।
सादं सुहाउ णामं गोदं पुण्णं पराणि पावं च ॥३८॥

Suha-asuha-bhava-jutta punnam pavam havanti khalu jiva,
Sadam suhau namam godam punnam parani pavam cha.—(38)

Padapatha—जीवा *Jiva*, Jivas. सुह-असुह-भाव-जुत्ता *Suha-asuha-bhava-jutta*, having auspicious and inauspicious Bhavas. खलु *Khalu*, surely. पुण्णं *Punnam*, Punya. पावं *Pavam*, Papa. हवंति *Havanti*, become. सादं *Satam*, Satavedaniya. सुहाउ *Suhau*, auspicious life. णामं *Namam*, name. गोदं *Godam*, Gotra. पुण्णं *Punnam*, Punya. च *Cha*, and. पराणि *Parani*, the rest. पावं *Pavam*, Papa.

38. The Jivas consist of Punya and Papa surely having auspicious and inauspicious Bhavas (respectively). Punya is Satavedaniya, auspicious life, name and class, while Papa is (exactly) the opposite (of these).

COMMENTARY

The real characteristic of a Jiva is consciousness, purity and bliss. But through the eternal chain of Karmas, bondage is produced and Jivas enjoy weal (Punya) or woe (Papa), according as they are possessed by auspicious and inauspicious Bhavas. The auspicious Bhavas are said to consist of freedom from delusion, acquirement of perfect faith and knowledge, practice of reverence and obeisance, observance of the five vows *viz.* truth, non-injury, chastity, non-acceptance of worldly objects and refraining from stealing, subduing of the four passions, Anger, Pride, Illusion and Greed, victory over the uncontrollable senses and practice of penances. The inauspicious Bhavas are opposites of each of these. According as a Jiva is possessed of these auspicious or inauspicious Bhavas, it has merits or demerits resulting in weal or woe.

Thus, a Jiva enjoys happiness or misery, according as it is actuated by different kinds of Bhavas mentioned above.

In Tatvarthadhigama Sutra, we have—"Punya consists of Satavedaniya, Subha Ayu, Subha Nama and Subha Gotra, and Papa consists of the opposites of each of these." We have seen that there are eight kinds of Karma: Jnanavaraniya, Darshanavaraniya, Mohaniya, Antaraya, Vedaniya, Ayu, Nama and Gotra and that the first four of these are known as Ghatiya Karmas while the last four are named Aghatiya Karmas. Among these, all the Ghatiya Karmas may

be said to be Papa, while the Aghatiya Karmas may be either Punya or Papa.

Satavedaniya is that Karma by which a soul feels pleasure in external objects and by the assistance of which things which are gratifying to the soul may be procured. Subha Ayu (Auspicious life) consists in having an existence as a god, human being or a beast. Subha Gotra (Auspicious family) consists in being born in a high status of life. Subha Nama (Auspicious name) consists of fame, etc., and is of various kinds. All these make up what is known as Punya.

Papa, on the other hand, consists of Asatavedaniya or that Karma which produces pain and procures objects causing pain, Asubha Ayu (Inauspicious life) *viz.* an existence in hell, Asubha Gotra (Inauspicious family) comprising a birth in low status and Asubha Nama (Inauspicious name) consisting of disgrace, etc.

With this ends that section of Dravya-samgraha which treats of the seven Tatvas (principles) *viz.* Asrava, Bandha, Samvara, Nirjara, Moksha, Punya and Papa. The next section will deal with the manner by which one can attain liberation.

सम्मद्दंसण णाणं चरणं मोक्खस्स कारणं जाणे ।
ववहारा णिच्चयदो तत्तियमइओ णिओ अप्पा ॥ ३९ ॥

Sammaddamsana nanam charanam Mokkhassa karanam jane,

Vavahara Nichchayado tattiyamaio nio appa.—(39)

Padapatha—ववहारा *Vavahara*, from the ordinary point of view. सम्मद्दंसण णाणं चरणं *Sammaddamsana nanam charanam*, perfect faith, knowledge and conduct. मोक्खस्स *Mokkhassa*, of liberation. कारणं *Karanam*, cause. जाणे *Jane*, know. णिच्चयदो *Nichchayado*, really. तत्तियमइओ *Tattiyamaio*, consisting of these three. णिओ *Niyo*, of one's own. अप्पा *Appa*, soul.

39. Know that from the ordinary point of view, perfect faith, knowledge and conduct are the cause of liberation, while really one's own soul consisting of these three (is the cause of liberation).

COMMENTARY

Now the author proceeds to lay down the ways and means to liberation. To attain liberation one must have Perfect Faith, Perfect Knowledge and Perfect Conduct. These three will be further explain-

ed in Verses 41—43. These are technically known as the three jewels in Jain works. The three jewels are means to liberation from the ordinary point of view. But really these three jewels cannot exist elsewhere than in the soul ; so, to be accurate, it is the soul which can produce liberation. This will be emphasised in the next verse.

रयणत्तयं ण वट्टइ अप्पाणं मुयतु अण्णदवियम्हि ।
तम्हा तत्तियमइओ होदि हु मोक्खस्स कारणं आदा ॥ ४० ॥

Rayanattayam na vattai appanam muyatu annadaviyamhi,
Tamha tattiya-maio hodi hu mokkhassa karanam ada.—(40)

Padapatha—अप्पाणं *Appanam,* the soul. मुयतु, *Muyatu,* excepting. अण्णदवियम्हि *Annadaviyamhi,* in any other substances. रयणत्तयं *Rayanattayam* the three jewels. ण *Na,* not. वट्टइ *Vattai,* exist. तम्हा *Tamha,* therefore. तत्तियमइओ *Tattiyamaio,* consisting of these three. आदा *Ada,* the soul, हु *Hu,* surely. मोक्खस्स *Mokkhassa,* of liberation. कारणं *Karanam,* cause of. होदि *Hodi,* becomes.

40. The three jewels (*i.e.* Perfect Faith, Perfect Knowledge and Perfect Conduct) do not exist in any other substance excepting the soul. Therefore, the soul surely is the cause of liberation.

COMMENTARY

It has been laid down that, in order to attain Moksha or liberation, one must have Perfect Faith, Perfect Knowledge and Perfect Conduct. These three are, therefore, the means to liberation. But these should not be considered to be apart from the soul, for nowhere but in the soul can each or all of these exsist. It is the soul possessed of all these three jewels that is really fit for liberation. Strictly speaking, therefore, the soul itself attains liberation when it is possessed of certain characteristics (viz. these three jewels). But from the ordinary point of view, we regard the three jewels as apart from the soul as the causes of liberation though from the realistic point of view, the soul possessed of these three jewels is the cause of Moksha

जीवादीसद्दहणं सम्मत्तं रुवमप्पणो तं तु ।
दुरभिणिवेसविमुक्कं णाणं सम्मं खु होदि सदि जम्हि ॥ ४१ ॥

Jivadisaddahanam sammattam ruvamappano tam tu,
Durabhinivesavimukkam nanam sammam khu hodi sadi jamhi,—(41)

Padapatha—जीवादि-सद्दहणं *Jivadi-saddahanam,* faith in Jiva, etc., सम्मत्तं *Sammattam,* Samyaktva (Perfect Faith). तं *Tam,* that. अप्पणो *Appano,* of soul. रूवं *Ruvam,* quality. तु *Tu,* and. जम्हि *Jamhi,* that. सदि *Sadi,* being. खु *Khu,* surely. णाणं *Nanam,* Jnana (knowledge). दुरभिणिवेसविमुक्कं *Durabhinivesavimukkam,* free from errors. सम्मं *Sammam,* perfect. होदि *Hodi,* becomes.

41. Samyaktva (perfect faith) is the belief in Jiva, etc. That is a quality of the soul, and when this arises, Jnana (knowledge), being free from errors, surely becomes perfect.

COMMENTARY

Jiva, Ajiva, Asrava, Bandha, Samvara, Nirjara and Moksha are the seven Tatvas (essential principles) of Jainism. A sincere belief in these Tatvas is called Samyaktva or Perfect Faith. The first step to liberation, according to Jainism, is to have a belief in these essential principles of Jainism. It is only after a person has this faith that he can attain Perfect Knowledge. He may have knowledge of substances before he attains Perfect Faith ; but this knowledge is apt to be fallacious, for errors might creep in the same. For example, a person may have a knowledge of the aforesaid seven principles of Jainism, but that knowledge may be vague or indefinite or it may be full of doubts, or it may be entirely wrong. These defects of knowledge arise, because the person has not at that time perfect faith in the essetial principles of Jainism, for Perfect Faith in such principles is incompatible with doubts and indecision or a belief in opposite principles. Consequently, the knowledge of hese principles which succeeds Perfect Faith is free from errors or fallacy. This knowledge is known as Samyak Jnana (or Perfect Knowledge).

संसयविमोहविब्भमविवज्जियं अप्पपरसरुवस्स ।
गहणं सम्मं-णाणं सायारमणेयभेयं च ॥ ४२ ॥

Samsaya-vimoha-vibbhama-viyajjiyam appaparasaru-vassa,
Gahanam sammam—nanam sayaramaneyabheyam cha.
—(42)

Padapatha—संसयविमोहविब्भमविवज्जियं *Samsaya - vimohavibbhama-viyajjiyam,* freed from Samsaya (Doubt), Vimoha (Perversity) and Vibbhrama (Indefiniteness). सायारम् *Sayaram,* detailed. अप्पपरसरुवस्स *Appaparasaruvassa,* of the real nature of ego and non-ego. गहणं

Gahanam, cognition. सम्म·णाणं *Sammam Nanam,* Samyak Jnana or Perfect Knowledge. च *Cha,* and. अणेयभेयम् *Aneyabheyam,* of many varieties.

42. Samyak Jnana (Perfect Knowledge) is the detailed cognition of the real nature of the ego and non-ego, is freed from Samsaya (Doubt), Vimoha (Perversity) and Vibhrama (Indefiniteness), and is of many varieties.

COMMENTARY

Correct knowledge, accorrding to Jain Nyaya philosophy must be free from the Samaropa (*i.e.* fallacies). This Samaropa is said to be of three kinds: Viparyaya or Vimoha (Perversity), Samsaya (Doubt) and Anadhyavasaya or Vibhrama (Indefiniteness). The cognition of an object as something which is quite the contrary of its real self, is known as Viparyaya or Vimoha. For example, if we think nacre to be silver, we have a knowledge vitiated by Viparyaya or Vimoha (Perversity). Samsaya consists of doubt when our mind sways between this or that, without being able to assert the true nature of anything. For example, when we see a certain object from a distance and are unable to say whether it is a man or a post, we have an instance of Samsaya or doubt. A knowledge that this is something without any clear idea of what it is, is called Anadhyavasaya or Vibhrama. For example, such a knowledge arises in the mind of a person when he touches something while he is moving. He is conscious that he has touched something, but is unable to say what it is. These being the varieties of fallacy, there is no doubt that in Perfect knowledge these are entirely absent. In the state of Perfect knowledge we have a clear idea of the real nature of everything, ego and non-ego. This idea is not of a shadowy kind, but consists of detailed knowledge. We have already dascribed the difference between detailed and detailless knowledge in the commentary on Verse 4.

जं सामण्णं गहणं भावाणं णेव कट्टुमायारं ।
अविसेसिदूण अट्ठे दंसणमिदि भण्णये समये ॥ ४३ ॥

Jam samannam gahanam bhavanam neva kattumayaram.
Avisesiduna atte damsanamidi bhannaye samaye—(43).

Padapatha—अट्ठे *Atte,* things. अविसेसिदूण *Avisesiduna,* without particulars. अयारम *Ayaram,* detail. णेव *Neva,* not, कट्टुम *Kattum,* grasping. जं *Jam,* which. भावाणं *Bhavanam,* things. सामण्णं *Samannam,* general. गहणं *Gahanam,* perception. दंसणम *Damsanam,* Darshana, इदि *Idi,* this

समये *Samaye*, in the scriptures. भण्णये *Bhannaye*, is called.

43. That perception of the generalities of things without particularities in which there is no grasping of details, is called Darsana in (Jaina) scriptures.

COMMENTARY

Darshana is knowledge without details. For example, when a person sees a cloth, as long as he is only conscious of the existence of something called cloth, he is said to have Darshana. But when he begins to have knowledge of the details *viz.* the size, colour, etc. of that piece of cloth, he is said to have Jnana. We have already made this clear in the commentary on Verse 4.

In Tatvarthadhigama Sutra of Umasvami, we have "Samyak Darshana is faith in the principles of Jainism "["तत्वार्थश्रद्धानं सम्यग्दर्शनम्" १ । २] That Darsana is not the same as the Darsana which we have described above. There Samyak Darshana means perfect faith, and details are present there, while here it means knowledge without details.

दंसणपुव्वं णाणं छदुमत्थाणं ण दुण्णि उवओगा ।
जुगवं जमहा केवलिणाहे जुगवं तु ते दोवि ॥ ४४ ॥

Damsanapuvvam nanam chhadumatthanam na dunni uvaoga.
Jugavam jamha kevalinahe jugavam tu te dovi.—(44)

Padapatha—छदुमत्थाणं *Chhadumatthanam*. of the Samsari Jivas दंसणपुव्वं *Damsanapuvvam*, preceded by Darsana. णाणं *Nanam*, Jnana. जमहा *Jamha*, for this reason. दुण्णि *Dunni*, two. उवओगा *Uvaoga*, Upayoga. जुग *Jugavam*, simultaneously. ण *Na*, not. तु *Tu*, but. केवलिणाहे *Kevalinahe*, in Kevalis. ते *Te*, those. दो *Do*, two. वि *Vi*, together. जुगवं *Jugavam*, simultaneously.

44. In Samsari Jivas, Jnana is preceded by Darshana. For this reason (in him], the two Upayogas (*viz.* Jnana and Darshana) do not (arise) simultaneously. But in Kevalis, both of these two (arise) simultaneously.

COMMENTARY

Samsari Jivas or beings leading a mundane existence have Darshana or detail-less knowledge first of all. Then they have Jnana or knowledge, with details. But this is not the case with Kevalis, who have Darshana and Jnana at once. The reason for this difference is that in Samsari Jivas, there are hindrances known as Darshanavaraniya and Jnanavaraniya Karmas (*i.e.* Karmas obscuring Darshana and Jnana), which must be destroyed or mitigated (Ksaya or Upasama) before Darshana or Jnana can arise, But in a Kevali, these obscuring

Karmas are entirely absent ; so Darshana and Jnana can both arise at the same time. Brahmadeva has illustrated this as follows. In the case of Samsari Jivas, the knowledge of the objects through Darshana and Jnana is gradual, first without, and then with details like the revelation of objects by the light of the sun when it is obscured by clouds, but the appearance of Darshana and Jnana in Kevalis is like the sudden illumination of every object when the sun appears in a cloudless sky. The clouds represent the Karmas which obscure Jnana and Darshana.

असुहादो विणिवित्ती सुहे पवित्ती य जाण चारित्तं ।
वदसमिदिगुत्तिरुवं ववहारणया दु जिणभणियं ॥ ४५ ॥

Asuhado vinivitti suhe pavitti ya jana charittam.
Vadasamidiguttiruvam vavaharanaya du jinabha-niyam.--(45)

padaptha—असुहादो *Asuhado*, from what is harmful. विणिवित्ती *Vinivitti*, refraining. य *Ya*, and. सुहे *Suhe*, in what is beneficial. पवित्ती *Pavitti*, engagement. चारित्तं *Charittam* Charitra, (Conduct). जाण *Jana*, know. दु *Du*, but. ववहारणया *Vavaharanaya*, according to Vyavahara Naya. वदसमिदिगुत्तिरुवं *Vadasamidiguttiruvam*, consisting of Vrata, Samiti and Gupti. जिणभणियं, *Jinabhaniyam*, mentioned by the Jina.

45. Know Charitra to be refraining form what is harmful and engagement in what is beneficial. But according to Vyavahara Naya. Charitra (Conduct) has been mentioned by the Jina to consist of Vrata, Samiti and Gupti.

COMMENTARY

From the ordinary point of view, Vratas (Vows), Samitis (Attitudes of carefulness) and Guptis (Restraints) may be said to constitute Charitra (Conduct). We have already described what Vratas, Samitis and Guptis are in Verse 35. One who is immersed in worldly aspirations and attached to worldly objects, one whose soul is possessed of attachment and aversion, one who listens non-Jain scriptures, one who has a vicious mind, keeps evil company and follows the terrible evil path of life, is said to be active in the pursuit of what is harmful (Asubha). Refraining from these and engagement in the opposite of these by practising the five Vratas, five Samitis and three Guptis lead to what is beneficial (Subha). Charitra (Conduct) consists in the pursuit of what is benefical and avoidance of what is harmful.

What is really Samyak Charitra (Perfect Conduct) will appear from the next verse.

बहिरब्भंतरकिरियारोहो भवकारणप्पणासट्ठं ।
णाणिस्स जं जिणुत्तं तं परमं सम्मचारित्तम् ॥ ४६ ॥

Bahirabbhamtarakiriyaroho bhavakaranappanasattham, Nanissa jam jinuttam tam paramam samma charittam. —(46)

padapatha—भवकारणप्पणासट्ठं *Bhavakaranappanasattham,* to destroy the causes of Samsara. जं *Jam,* which. णाणिस्स, *Nanissa,* of one who has knowledge. बहिरब्भंतरकिरियारोहो *Bahirabbhamtarakiriyaroho,* the checking of external and internal actions. तं *Tam,* that. जिणुत्तं *Jinuttam,* mentioned by the Jinas. परमं *Paramam,* excellent. सम्मचारित्तम् *Sammacharittam,* perfect conduct.

46. That checking of external and internal actions by one who has knowledge, in order to destroy the causes of Samsara, is the excellent Samyak Charitra (Perfect Conduct) mentioned by the Jina.

COMMENTARY

In the previous verse, Charitra (Conduct) from the ordinary point of view has been described. In this verse we are introduced to Charitra from the realistic point of view.

When a person checks all external activities of body and speech, together with all internal activities of the mind, so that all hindrances to the understanding of the true character of the soul are removed, he is siad to have Samyak Charitra (Perfect Conduct). By this means, the person becomes free from all influx of beneficial or harmful Karmas, which cause Samsara or worldly existence. Perfect Conduct therefore consists in checking all kinds of activities which are opposed to the characteristics of the soul, which is void of all actoins,eternal and consisting of pure Jnana and Darsana.

दुविहंपि मोक्खहेउं झाणे पाउणदि जं मुणी णियमा ।
तम्हा पयत्तचित्ता जूयं झाणं समब्भसह ॥ ४७ ॥

Duvihampi mokkhaheum jhane paunadi jam muni niyama,

Tamha payattachitta juyam jhanam samavbhasaha. —(47)

Padapatha—जं *Jam,* , because. मुणी *Muni,* a sage. णियमा *Niyama,*

by the rule. दुविहं *Duviham*, two kinds. पि *Pi*, both, मोक्खहेउं, *Mokkhaheum*, the cause of liberation. झाणे *Jhane*, by meditation. पाउणदि *Paunadi*, gets. तम्हा *Tamha*, therefore, जूयं *Juyam*, you. पयत्तचित्ता *Payattachitta*, with careful mind. झाणं *Jhanam* meditation. समब्भसह *Samavbhasaha*, practise.

47. Because by the rule a sage gets both the (Vyavahara and Nischaya) causes of liberation by meditation, therefore (all of) you practise meditation with careful mind.

COMMENTARY

Perfect faith, perfect knowledge and perfect conduct are the causes of liberation from the ordinary point of view, while really the soul itself possessed of these three is the cause of liberation. By meditation, one can have perfect faith, perfect knowledge and perfect conduct, and one can under stand the soul also only through meditation. Therefore, Dhyana or meditation is of supreme importance for a person who seeks liberation. The author, therefore, in this verse asks everyone who is eager to attain liberation to practise meditation.

मा मुज्झह मा रज्जह मा दुस्सह इट्ठणिट्ठअत्थेसु ।

थिरमिच्छह जइ चित्तं विचित्तझाणप्पसिद्धीए ॥ ४८ ॥

Ma mujjhaha ma rajjaha ma dussaha itthan-itthaat thesu,

Thiramichchhaha jai chittam vichittajhanappasiddhie. —(48)

padapatha—जइ *Jai*, if. विचित्तझाणप्पसिद्धीए *Vichittajhanappasiddhie*, to succeed in various kinds of meditation. चित्तं *Chittam*, mind. थिरं *Th iram*, fixed. इच्छह *Ichchhaha*, wish. इट्ठणिट्ठअत्थेसु *Itthanittha-atthesu*. in beneficial and harmful objects. मा *Ma*, do not. मुज्झह *Mujjhaha*, be deluded. मा *Ma*, do not. रज्जह *Rajjaha*, be attached to. मा *Ma*, do not. दुस्सह *Dussaha*, be averse to.

48. If you wish to have your mind fixed in order to succeed in various kinds of meditation, do not be deluded by or attached to beneficial objects and do not be averse to harmful objects.

COMMENTARY

To succeed in the practice of meditation, one must be free from all disturbing feelings. He should neither be attracted to pleasant objects nor repulsed by unpleasant objects. He should be indifferent to everything, may it be beneficial or harmful. By this means, he would be able to fix his soul upon itself, as the calmness of his mind

would remain undisturbed through the disappearance of disturbances arising from attachment and aversion.

पणतीस सोल छप्पण चदु दुगमेगं च जवह झाएह ।
परमेट्ठिवाचयाणं अण्णं च गुरूवएसेण ॥ ४९ ॥

Panatisa sola chhappana chadu dugamegam cha javaha jhaeha,
Parametthivachayanam annam cha guruvaesena.--(49)

padapatha—परमेट्ठिवाचयाण *Parametthivachayanam,* signifying the Paramesthis. पणतीस *Panatisa,* thirty-five. सोल *Sola,* sixteen. छ *Chha,* six. पण *Pana,* five. चदु *Chadu,* four. दुगम, *Dugam,* two. च *Cha,* and. एगं *Egam,* one. च *Cha,* and. गुरूवएसेण *Guruva*—esena, by the instruction of the Guru (preceptor). अण्णं *Annam,* others जवह *Javaha,* repeat. झाएह *Jhaeha,* meditate.

49. Repeat and meditate on (the Mantras), signifying the Paramesthis and consisting of thirty-five, sixteen, six, five four, two and one (letter) and other (mantras) taught by the Guru (preceptor).

COMMENTARY

In this verse, we are introduced to the daily prayer of the Jains. In all religions, a formula consisting of the daily prayer has been prescribed ; and in Jain religion, this prayer can be lengthened or shortened, according to the occasion or capacity of the worshipper.

The full prayer is as follows :

"Namo Arihantanam, namo Siddhanam, namo Ayariyanam, namo Uvajjhayanam, namo loe savvasahunam."

["णमो अरिहंताणं, णमो सिद्धाणं, णमो आयरियाणं,
णमो उवज्झायाणं , णमो लोए सव्वसाहूणम् ।"]

I. E. "Obeisance to the Arhats, obeisance to the Siddhas, obeisance to the Acharyas, obeisance to the Upadhyayas and obeisance to all Sadhus in the univers." This prayer in original consists of thirtyfive words.

Who are meant by the words Arhat, Siddhas, Acharyas, Upadhyayas and Sadhus, will appear from Verses 50, 51, 52, 53 and 54 respectively. These five classes of beings who are to be revered are known as Pancha Paramesthis (the five supreme beings).

Instead of the full Mantra, one may utter "Arihanta Siddh

Ayiria Uvajjhaya Sahu" ["अरिहंत सिद्ध आइरिया उवज्झाया साहू"] which consists of sixteen letters. The following Mantras, each consisting of six letters, may also be uttered: "Arihanta Siddha" ["अरिहंत सिद्धा"], "Arihanta si sa" ["अरिहंत सि सा"] or "Om namo siddhanam ["ओंणमो सिद्धाणं"]. A Mantra still shorter, consisting of five letters, *viz.* "A si a u sa" ["अ सि आ उ सा"] in which only the first letters of the words Arhat, Sidddha, Acharya, Upadhyaya and Sadhu are taken, may also be used. Again the following Mantras, each consisting of four letters, may be employed: "अरहंत" [Arahanta] or "A si sahu" ["अ सि साहू"]. There are thtee Mantras, each consisting of two letters *viz.* "Siddha" ["सिद्ध"] ["अ सा"] and "Om nhi" [ओं ण्हीं"]. Lastly, combining the first letter of the five words denoting the Pancha Paramesthis we get a Mantra of one letter *viz.* "Om" ["ॐ"] Some say that "A" ["अ"] is also a Mantra of one letter.

These, therefore, are Mantras consisting of thirty-five, sixteen six, five, four, two and one letter respectively. These Mantras shoul'd be uttered audibly or repeated mentally. Besides these Mantras, one may utter or meditate on other Mantras taught by one's spiritual preceptors. The commentator, Brahmadeva, says that examples of such Mantras may be found in the work entitled "Pancha-namaskara" consisting of twelve thousand verses.

णट्ठचदुघाइकम्मो दंसणसुहणाणवीरियमईयो ।
सुहदेहत्थो अप्पा सुद्धो अरिहो विचिंतिज्जो ॥५०॥

**Natthachadughaikammo damsana-suha-nana-viriya-maio
Suhadehattho appa suddho ariho vichintijjo.—(50)**

Padapatha.—णट्ठचदुघाइकम्मे *Natthachadughaikammo,* one who has destroyed the four Ghatiya, Karmas, दंसणसुहणाणवीरियमईओ *Damsana-suha-nana-viriya-maiyo,* possessed of faith, happiness, knowledge and power. सुहदेहत्थो *Suhadehattho,* existing in an auspicious body. सुद्धो *Suddho,* pure. अप्पा *Appa.* soul. अरिहो *Ariho,* Arhat. विचिंतिज्जो *Vichintijjo,* to be meditated up.

50. That pure soul existing in an auspicious body, possessed of (infinite) faith, happiness, knowledge and power which has destroyed the four Ghatiya Karmas, is to be meditated on as an Arhat.

COMMENTARY

The four kinds of Karma viz. Jnanavaraniya, Darsanavaraniya, Mohaniya and Antaraya destroy the natural characteristics of a soul.

For this reason, these are known as Ghatiya Karmas (destroying Karmas). (1) An Arhat is freed from these four kinds of Karmas, and consequently he possesses the following four excellent qualities, each of which appears at the disappearance of each of the four Ghatiya Karmas : viz. perfect knowledge (arising from the destruction of Jnanavaraniya Karma), perfect vision (arising from the destruction of Darsanavaraniya Karma), infinite happiness (arising from the destruction of Mohaniya Karma] and infinite power (arising from the destruction of Antaraya Karma). An Arhat is, therefore, bereft of of Jnanavaraniya, Darsanavaraniya, Mohaniya and Antaraya Karmas and possessed of infiniteVision,knowledge, happiness and power. An Arhat is also Suddha (pure] as he is void of eighteen kinds of faults viz. hunger, thirst, fear, aversion, attachment, illusion, anxiety, old age, sickness, death, fatigue, perspiration, pride, displeasure, astonishment, birth, sleep and sorrow. From the realistic point of view, an Arhat is without a body, but from the ordinary point of view, we speak of an Arhat to posses a body known as Audarika which is brilliant as thousand suns.

An Arhat has one thousand and eight synonyms e.g. Vitaraga, Sarvajna, etc. According to Jainism, when an Arhat is conceived, is born, is first engaged in penances, is in a state of attaining perfect knowledge and is in the last stage of obtaining Nirvana, the gods, Indra, etc., are said to worship him. These worshippings are technically known as Pancha-mahakalyana.

णट्ठट्ठकम्मदेहो लोयालोयस्स जाणश्रो दट्ठा ।
पुरिसायारो अप्पा सिद्धो झाएह लोयसिहरत्थो ॥५१॥

Natthatthakammadeho loyaloyassa janao dattha,
Purisayaro appa siddho jhaeha loyasiharattho.—(51)

Padapatha—णट्ठट्ठकम्मदेहो *Natthatthakammadeho,* void of bodies produced by eight kinds of Karmas. लोयालोयस्स *Loyaloyassa,* of Loka and Aloka. जाणश्रो *Janao,* knower. दट्ठा *Dattha,* seer. पुरिसायारो *Purisayaro,* having the shape of a Purusha. लोयसिहरत्थो *Loyasiharattho,* staying at the summit of the universe. अप्पा *Appa,* soul. सिद्धो *Siddho,* Siddho. झाएह *Jhaeha,* meditate.

51. Meditate on the Siddha—the soul which is bereft of the bodies produced by eight kinds of Karmas, which is the seer and knower of Loka and Aloka, which has a shape like a human being and which stays at the summit of the universe.

COMMENTARY

Really speaking a siddha is without a body, and hence incapable of being perceived by the senses. But from the ordinary point of view, a Siddha is said to have a shadowy shape, resembling the figure of a human being. That is to say, the shape of a Siddha resembles a human figure, but is not clearly defined. The body is like the shadow of a human being. A Siddha may attain a higher stage which is the final one. A Siddha's body is therefore a little less than the final body,

A Siddha has not, therefore, a gross body which results from eight kinds of Karmas. He lives at the summit of Lokakasa or the universe in a place called the Siddha-sila, beyond which Alokakasa begins. A Siddha, however, has knowledge of everything in Lokakasa and Alokakasa, which existed in the past, exists in the present or will exist in the future. Such is a Siddha according to Jainism, and he should be distinguished from the persons ordinarily known as Siddhas whoattain wonderful powers. In the Yoga philosophy such powers are known as Bibhutis.

दंसणणाणपहाणे वीरियचारित्तवरतवायारे ।
अप्पं परं च जुंजइ सो आयरिओ मुणी झेओ ॥५२॥

Damsananapahane viriyacharittavaratavayare,
Appam param cha junjai so ayario muni jheo.--(52)

Padapatha.---दंसणणाणपहाणे *Damsananapahane*, in which faith and knowledge are eminent. वीरियचारित्तवरतवायारे *Viriyacharittavaratavayare*, in the practice of Virya, Charitra and excellent Tapa. अप्पं *Appam*, himself. च *Cha*, and. परं *Param*, other. जुंजइ *Junjai*, fixed. सो *So*, he. मुणी *Muni*, sage. आयरिओ *Ayario*, Acharya. झेओ *Jheo*, to be meditated.

52. That sage who attaches himself and others to the practice of Virya (Power), Charitra (Conduct) and Tapa (Penance) in which faith and knowledge are eminent is to be meditated as Acharya (Preceptor).

COMMENTARY

An Acharya is one who practises the five Acharas (kinds of conduct) and advises his disciples to do the same. The five kinds of Acharas are Darsanachara, Jnanachara, Charitrachara, Tapachara and Viryachara. Darsanachara is the turning of oneself to the faith that the soul, consisting of supreme consciousness, is separate from

everything else and is the only thing to be meditated on. Jnanachara is the turning of oneself to attainment of the knowledge that the natural characteristics of the soul have no connection with delusion, etc. or attachment and aversion. Charitrachara consists in making the soul tranquil after freeing it from all kinds of disturbances arising from attachment etc., so that it may enjoy perfect bliss. Tapachara consists in the practice of various kinds of penances by which one can conquer reprehensible desire and attain a true conception of the soul. Viryachara is giving full scope to one's inherent power, so the first four Acharas might not be hindered or destroyed.

An Acharya is, therefore, one who is always engaged in all these five kinds of practices, and by precept as well as by example makes his disciples perform the same. Brahmadeva in his commentary quotes the following verse which gives the characteristics of an Acharya :

"छत्तीसगुणसमग्गे पंचविहाचारकरणसंदरिसे ।
सिस्साणुग्गहकुसले धम्मायरिए सदा वंदे ।"

i. e. "I always bow to Dharmacharya (the preceptor of religion) who possesses the thirty-six qualities, advises the practice of the five kinds of Acharas and is always kind to his disciples."

जो रयणत्तयजुत्तो णिच्चं धम्मोवएसणे णिरदो ।
सो उवझाओ अप्पा जदिवरवसहो णमो तस्स ॥५३॥

Jo rayanattayajutto nichcham dhammova-esane nirado,
So uvajhao appa jadivaravasaho namo tassa.—(53)

Padapatha.—जो *Jo,* who. रयणत्तयजुत्तो *Rayanattaya-jutto,* possessed of the three jewels. णिच्चं *Nichcham,* always. धम्मोवएसणे *Dhammovaesane,* in preaching religious truth. णिरदो *Nirado,* engaged. सो *So,* he. जदिवरवसहो *Jadivaravasaho,* the greatest of great sages. अप्पा *Appa,* soul. उवझाओ *Uvojhao.* Upadhyaya, (teacher). तस्स *Tassa,* to him, णमो *Namo,* salutation.

53. That being, the greatest of the great sages who being possessed of the three jewels, is always engaged in preaching the religious truths, is (known as) Upadhyaya (Teacher). Salutation to him.

COMMENTARY

Upadhyaya or Teacher is one who is always engaged in teaching others the tenets of Jainism. He is a man possessed of perfect

faith perfect knowledge and perfect conduct. From his preachings a person knows his duties, and regulates himself by practising what is desirable and avoiding what is undesirable. The place of Upadhyaya is high among the Jain sages, as he directly encourages practice of religion by continually preaching the principles of religion.

दंसणणाणसमग्गं मग्गं मोक्खस्स जो हु चारित्तं ।
साधयदि णिच्चसुद्धं साहू स मुणी णमो तस्स ॥५४॥

Damsana-nana-samaggam maggam mokkhassa jo hu charittam.
Sadhayadi nichchasuddham sahu sa muni namo tassa. —(54)

Padapatha—जो *Jo*, that. मुणी *Muni*, sage. दंसणणाणसमग्गं *Damsana-nana-samaggam*, with perfect faith and perfect knowledge. मोक्खस्स *Mokkhassa*, of liberation. मग्गं *Maggam*, path. णिच्चसुद्धं *Nichchasuddham*, always pure. चारित्तं *Charittam*, conduct. हु *Hu*, well. साधयदि *Sadhayadi*, practises. स *Sa*, he. साहू *Sahu*, Sadhu. तस्स *Tassa*, him. णमो *Namo*, obeisance.

54. That sage who practises well conduct which is always pure and which is the path of liberation with perfect faith and knowledge is a Sadhu. Obeisance to him.

COMMENTARY

A Sadhu is one who is always active in attaining perfect conduct with perfect faith and perfect knowledge, and practises penances. The external effort of a Sadhu is seen when he tries to have perfect faith, knowledge and conduct, and practises excellent penances. The internal effort of a Sadhu is made when he fixes his mind upon the soul itself which is the only receptacle of perfect faith knowledge and conduct and excellent penances. A Sadhu is, therefore, one who is characterised by activity while moving in the path of liberation. This activity is solely directed to the attainment of means to liberation.

Herewith ends the detailed description of the characteristics of five kinds of Paramesthis, reverence to whom was inculcated in Verse 49. Brahmadeva in his commentary said that though reverence to five Paramesthis is prescribed from the ordinary point of view, it is really the soul, the substratum of the Paramesthis, which is to be mediated upon.

जं किंचिवि चिंतंतो णिरीहवित्ती हवे जदा साहू ।
लद्धूणय एयत्तं तदाहु तं तस्स णिच्चयं झाणं ॥५५॥

Jam kinchivi chintanto nirihavitti have jada sahu,
Laddhunaya eyattam tadahu tam tassa nichchayam jhanam.—(55)

Padapatha—जदा *Jada*, when. साहू *Sahu*, Sadhu. एयत्तं *Eyattam*, concentration. लद्धूणय *Laddhunaya*, attaining. जंकिंचिवि *Jamkinchivi*, anything whatever. चिंतंतो *Chintanto*, meditating. णिरीहवित्ती *Nirihavitti*, void of conscious effort. हवे *Have*, becomes. तदा *Tada*, then. तस्स *Tassa*, his. तं *Tam*, that. णिच्चयं *Nichchayam*, real. झाणं *Jhanam*, meditation. आहु *Ahu*, is called.

55. When a Sadhu attaining concentration becomes void of conscious effort by meditating on anything whatever, that state is called real meditation.

COMMENTARY

Brahmadeva in his commentary on this verse says that in the primary stage of meditation it is necessary to think of objects other than the ego, *e. g.* the five Paramesthis etc. to steady the mind. When the mind becomes steady by constant practice, as aforesaid, we can arrive at the second stage, where we meditate on the soul itself. This is real meditation. In this stage, one is void of the ten kinds of extetnal possessions and fourteen kinds of internal hindrances belonging to the mind. The external possessions are lands, houses, gold, silver, wealth, rice, male and female servants, metals other than gold and silver and utensils. A person immersed in meditation does not at all care about the attainment of all or any of these worldly possessions. At the same time, he is bereft of delusion, knowledge of the three kinds of sexes, laughter, attachment, aversion, sorrow, fear, hatred, anger, pride, illusion and greed. These cause the loss of equilibrium of the mind. A person being void of these can concentrate his mind upon anything, and thus attain excellent meditation.

मा चिट्ठह मा जंपह मा चिंतह किंवि जेण होइ थिरो ।
अप्पा अप्पम्मि रओ इणमेव परं हवे ज्झाणं ॥ ५६ ॥

Ma chitthaha ma jampaha ma chintaha kimvi jena hoi thiro,
Appa appammi rao inameva param have jjhanam.—(56)

Padapatha—किंवि *Kimvi*, anything. मा *Ma*, do not. चिट्ठह *Chitthaha*, act. मा *Ma*, do not. जंपह *Jampaha*, talk. मा *Ma*, do not चिंतह *Chintaha*, think. जेण *Jena*, by which. अप्पा *Appa*, soul. अप्पम्मि *Appammi*, in the soul. रओ *Rao*, attached. थिरो *Thiro*, fixed. होइ *Hoi*, becomes. इणम् *Inam*, this. इव *Eva*, surely. परं *Param*, excellent. ज्झाणं *Jjhanam*, meditation. हवे *Have*, is.

56. Do not act, do not talk, do not think, so that the soul may be attached to and fixed in itself. This only is excellent meditation.

COMMENTARY

To attain excellent Dhyana (meditation), one should turn all his faculties inwards, and restrain all outward movement of the same. First of all, it is necessary to stop all actions and refrain from talk and thought of anything else. Then the soul should turn upon itself and begin to meditate on its own nature. This is Dhyana. To reach this stage, one must first check all activities of body, mind and speech which produce disquietude of the soul, for it is impossible to arrive at the quiet stage neccessary for meditation if we do not first check the disturbing elements.

तवसुदवदवं चेदा ज्झाणरहधुरंधरो हवे जम्हा ।
तम्हा तत्तियणिरदा तल्लद्धीए सदा होह ॥ ५७ ॥

Tavasudavadavam cheda jjhanarahadhurandharo have jamha.
Tamha tattiyanirada talladdhie sada hoha.—(57)

Padapatha—जम्हा *Jamha*, because. तवसुदवदवं *Tavasudavadavam*, possessed of Tapa, Sruta and Vrata. चेदा *Cheda*, soul. ज्झाणरहधुरंधरो *Jjhanarahadhurandharo*, the holder of the axle of the chariot of Dhyana. हवे *Have*, is. तम्हा *Tamha*, therefore. तल्लद्धीए *Talladdhie*, to attain that. सदा *Sada*, always. तत्तियणिरदा *Tattiyanirada*, engaged in these three. होह *Hoha*, become.

57. As a soul which (practises) penances, (holds) vows and (has knowledge of) scriprures, becomes capable of holding the axle of the chariot of meditation, so to attain that (meditation) be always engaged in these three (*i.e.* penances, vows and Sastras).

COMMENTARY

It is said that only he who practises penances, keeps vows and acquires knowledge of scriptures, becomes capable of practising medi-

tation by concentrating his mind on the inward soul. Therefore, it is absolutely necessary for one who wishes to practise meditation to turn himself first of all towards the practice of penances, keeping of vows and knowing the scriptures.

The twelve kinds of penances (Tapa), six external (Vahya) and six interal (Abhyantara) and the five kinds of Vrata have been described in Verse 35.

दव्व-संगहमिणं मुणिणाहा दोस-संचयचुदा सुदपुण्णा ।
सोधयंतु तणुसुत्तधरेण णेमिचंदमुणिणा भणियं जं ॥ ५८ ॥

Davvasamgahaminam muninaha dosasamchaya-chuda sudapunna,
Sodhayantu tanusuttadharena Nemichandamuni-na bhaniyam jam.—(58)

Padapatha—तणुसुत्तधरेण *Tanusuttadharena,* whose knowledge of Sastras is very little. णेमिचंदमुणिणा *Nemichandamunina.* the sage Nemichandra. जं *Jam,* which. इणं *Inam,* this. दव्वसंगहं *Davva-samgaham,* Dravyasamgraha. भणियं *Bhaniyam,* told. सुदपुण्णा *Sudapunna,* full of the (knowledge of Sastras). दोससंचयचुदा *Dosasamchayachuda,* void of the collection of faults. मुणिणाहा *Muninaha,* the great sages. सोधयंतु *Sodhayantu,* correct.

58. Let the great sages, full of the (knowledge) of Sastras and freed from the collection of faults, correct this Dravya-samgraha which is spoken by the sage Nemichandra who has little (knowledge) of the Sastras.

COMMENTARY

In this last verse, the author, Nemichandra Siddhanta-chakravarti, in all humility belittles himself and acknowledging that there may be defects in his work, asks the great sages to correct the same. The metre of this verse is different from the preceding ones, as it is the colophon containing the name of the work and the author.

The End.

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BY THE PUBLISHER

Today the old works Jainology are not available in English in the country, whereas the popularity of learning English has increased condsiderably Tourist coming from all over the world to visit India do not find any Jain literature in English, except sculptural art of the temples. Jains are famous for their affluence and compassion but do not publish and distribute English Jain Literature to the eager seekers of the truth. In today's times, it is immensly needed to publish such books for the English knowing people having interest in the oriental researches and scriptures.

Dravya Sangraha is a great compendium on Jain religion and philosophy. It is worth distributing to the real seekers of the truth.

Earlier this book was published in 1917 as a sacred book of the Jains in the J.L. Jain Memorial Series by Shri Sarat Chandra Ghosal and republished in 1956 by Delhi Jain Samaj on the 2500th anniversary of Lord Buddha, on the occassion of the seminar on Jainism and universal peace.

Shri Chandraprabh Digamber Jain Mandir Trust was established on 23rd day November, 1916 by Seth Sukhanand Gurumukhrai for the purpose of the Digamber Jain Temple. The Trust is managed by a Trust Board with the assistance of Managing Committee and Advisory Board. Apart from the temple, trust is conducting a dispensary, a pathshala and a pustakalaya.

Shri Chandraprabh Digamber Jain Mandir Trust has taken the project for republishing the rare available Jain Literature The Trust is highly indebted to Br. Shri Hemchandji Jain of Piplani (Bhopal), whose inspiration has alone made possible this new adventure and activity in the life of the Trust.

The publishers are thankful to the printers M/s. Yogeshwar Print & Pack, Bombay for extending their co-operation in timely publication of this work.. We are also thankful to all those people who have directly or indirectly helped and inspired us for publishing this work.

Shreyansprasad Jain.
Managing Trustee,
Shri Chandraprabh Digambar Jain
Mandir Trust, BOMBAY.

FOREWORD TO 3rd EDITION OF "DRAVYA SANGRAHA"

This famous work 'Dravya Sangraha' is a compendium of all aspects of Jain religion and philosophy. The greatness of this book can be realised from the fact that it is taught to all the Jain boys and girls for imparting basic knowledge of the Jain tenets.

Earlier second edition of this book was published in 1956 by Delhi Jain Samaj on the occasion of the seminar on 'Jainism and Universal Peace' held on the 2500th anniversary of Lord Buddha, and the copies of the same presented to the eminent deligates who attended the said function. Since then this book has never been republished so far. One fails to unde rstand as to why this book was not been republished on the auspicious occassion ofBhagwanMahavir's 2500th Nirvana Anniversary celebrated in 1974-75 In the year 1982-83 four American students who were sent by Sir M.K. Gandhi, London, came to India for learning Jainism. They were, taught with the help of"A Short Reader to Jain Doctrines" and this book "Dravya-Sangraha". As copies of 'Dravya- Sangraha' in Englishwere no where available in the country except the one which I possessed, photostat copies had to be taken and given to those students. Really I felt unhappy with such a condition of such important scriptures in English.

During 1984 'Paryushana Parva' when I had been to Shree Chandraprabha Digambar Jain Mandir, Bhuleshwar, Bombay, for giving discourses, my suggestion of undertaking the work of publishing this great gem 'Dravya-Sangraha' (English) was readily accepted by Trustees of the Mandir Trust. So now this 3rd edition of this book is possible by the concerted efforts of Shri Moolchand Patni, Hon. secretary of the Library of the above Mandir and Shri Dharamchand Jain, Shri Madanlal Jain and other Trustees of the said Mandir

Shri Moolchand Patni not only deeply studied the English rendering of this 'Dravya Sangraha' of Shri Saratchandra Ghosal but he also forwarded his valuable comments on it to me. He desired that my views be given about the author of the book, who according to him, is Nemichandra Siddhantideva and not Nemichandra Siddhanta Chakravarty. Till date most of us were knowing that Nemichandra 'Siddhanta Chakravarty' - who wrote Gommatsara, Labdhisara,

Trilokesara, Kshapanasara, is the writer of this book. But recent studies (1) and researches have proved that Nemichandra 'Siddhantideva' is the real author of 'Dravya Sangraha'. Nemichandra Sidhantideva was the disciple of Muni Nayanandi and was the 'Guru' (Preceptor) of Muni Vasunandi-Siddhantideva. Moreover the Sanskrit commentary of 'Brahamadeva' on this work has helped in establishing the period of Nemichandra Siddhantideva. He lived in the period of King Bhoj's rule and wrote this book nearly in V. S. 1125 i.e. the ending period of 11th Century A.D. The commentary lines are:-

"अथ मालवदेशे धारानामनगराधिपतिराज भोजदेवाभिधान कलिकालचक्रवर्ति-सम्बधिनः श्रीपालमण्डलेश्वरस्य सम्बन्धिन्याश्रमनाम नगरे श्रीमुनिसुव्रत तीर्थंकर चैत्यालये शुद्धात्मद्रव्यसंवित्ति समुप्तन्न सुखामृत रसास्वाद विपरीत नारकादि दुःखभयभीतस्य परमात्मभावोत्पन्न सुखसुधारसपिपासितस्य भेदाभेदरत्नत्रय भावनाप्रियस्य भव्यवर पुण्डरीकस्य भाण्डागाद्यनेक नियोगाधिकारि सोमाभिधान राजश्रेष्ठिनो निमित्तं श्री नेमिचन्द्रसिद्धान्तिदेवैः पूर्वं षड्विंश गाथाभिर्लघु द्रव्यसंग्रहं कृत्वा पश्चाद्विशेषतत्त्व परिज्ञानार्थं विरचितस्य बृहद् द्रव्यसंग्रहस्यायिकार शुद्धि पूर्वकत्वेन वृत्तिः प्रारभ्यते।"

Namichandra Siddhantideva first wrote Laghu Dravya-Sangraha containing 26 verses only; but later on for the sake of having more specific knowledge he wrote "Brihad Dravya Sangraha" comprising of 58 verses. On comparing these verses with the verses of Panchastikaya of Kundkund Acharya, it appears that Nemichandra Siddhantideva has followed ths style of Panchastikaya. Thus this work can be said as an abridged form of Panchastikaya.

The various philosophical discoveries made by the great Jain Seekers, & thinkers of the past are of immense value to the modern world of scientific age. Jainisim is said to be the first and the last university of Ahinsa (non-violence and passionlessness). Fraternity for all beings is the noblest motto of human-life. So non-violence must be realised and practised for our very survival. The theory of relativity as now discovered by the great scientist Albert Eienstin has already been existing there in Jainism as an eternal truth in the form of the 'Theory of Anekantvad & Syadvad'. The multifarious (Anekant) nature of the soul and non-soul substances can only be understood and described properly through the principle of conditional predication, i.e. 'Syadvad' or relative statement with reference to different view-points. This is the systematic and synthetic approach to comprehend the 'Complexity of Reality'.

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1. Tirthankar Mahaveera and his Acharya Parampara, Vol. 2 P. 439-441 by Lt. Pt. Nemichandra Shastri, Jyotishaacharya.

It is an established fact that when an unprejudiced mind impartially goes through Jain -Scripture, he immediately gets attracted towards the most scientific and logical interpretations of Jainism and aspires to be a true Jain in practical life. Dr. Hermann Jacobi a Jerman Savant; Mr. Herbert Warren an English gentleman and many others are the proof of this conviction. Dr. Jacobi read his paper in the 3rd international congress of the 'History of Religions'.as under:-

"In conclusion let me assert myconviction that Jainism is an original system, quite distinct and independent from all others and that, therefore it is of great importance for the study of philosophical thought and religious life in ancient India"

Mr. Herbert Warren had not only accepted Jainism but has also written two important books, namely "Jainism" and "Jainism Not an Atheism".

Here I can not forget to remember the great contribution of late Barrister C.R. Jain, Justice J.L. Jaini, Prof. S.A. Jain, Prof. A. Chakravarty, Prof. A.N. Upadhye, Saratchandra Ghosal etc. made towards enriching the English Jaina Literature. Their works too need to be republished. However, this is a good start that the trustees of Shri Chandraprabha Digamber Jain Mandir, Bhuleshwar, Bombay are undertaking the work of re-printing/republishing of Shri Ghosal's English rendering of Dravya-Sangraha. They deserve all appreciation and in the end I once again take this opportunity to express my sincere thanks to Shri Shreyansprasad Jain, (Managing Trustee) Shri Champalal Gandhi, Shri Madanlal Jain (Trustees) and Shri Moolchand Patni, Shri D.C. Jain, (the members of the Managing Committee)

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Br. Hemchand Jain. 'Hem.
Sr. Design Engineer
(Steam Turbine)
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